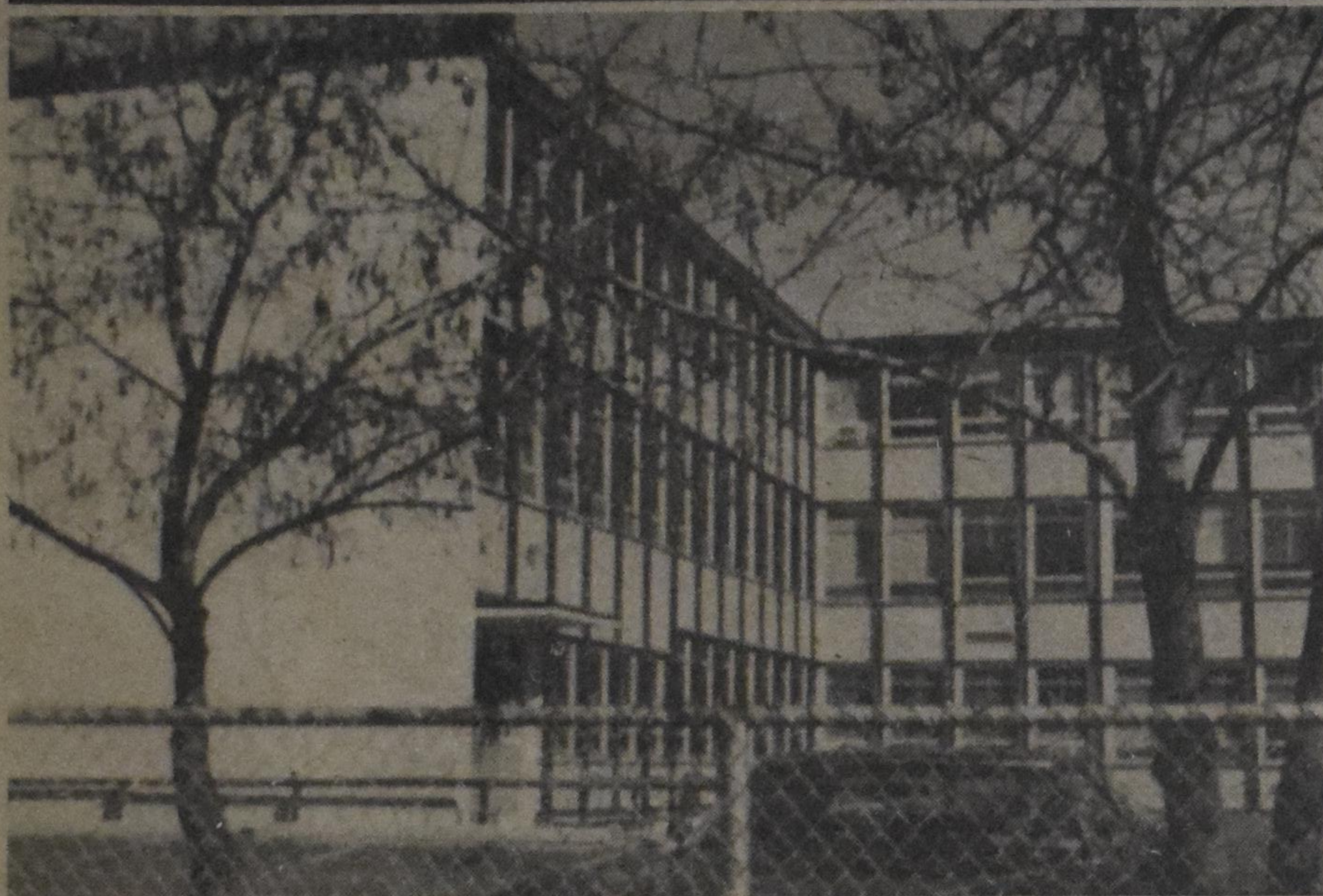


## King's College membership reaches 6,000



Membership in The King's College, Edmonton, AB, increased more than 20% in the past year, reports Gene Vanden Bosch, Director of Development and Communications for the College. Whereas the College's supporting members in 1980 totalled about 5,000, this year's membership total is over 6,000.

Members of The King's College are those who subscribe to the College's educational philosophy and principles, and who financially support the College on a regular basis. Most members reside in Alberta and B.C. although some reside elsewhere.

The King's College is a non-denominational Christian liberal arts college offering the first three years of university-level education to 130 students from throughout Canada.

The College receives all of its one

million dollar budget from private sources, such as individuals, churches, students' tuition or corporations.

The educational philosophy of the College is rooted in the historic Christian faith and seeks to work out concretely what the Christian faith means for a liberal arts education.

Members of The King's College believe all teaching and learning occur within contexts of fundamental views of life and society. The context for education at King's is a specifically Christian world-and-life-view, that is, a view that is informed by the Bible, believed to be the authoritative Word of God as confessed by the early Christian church and in the creeds of the Protestant Reformation.

The College is located on a campus within Edmonton's inner city neighbourhoods at 10766 - 97 Street.

## Calvin College begins 106th year

by Tom Ozinga  
director of College Relations,  
Calvin College

The 106th year at Calvin College in Grand Rapids, MI, began at convocation the morning of September 14 as President Anthony Diekema welcomed new students and returning students and delivered an address titled "The Bottom Line." The colourful ceremony also featured spirited singing of hymns. "Beautiful Saviour" was especially inspiring. Sharing the stage with President Diekema were the 200 members of the faculty, clad in academic robes.

Calling for a strong sense of servanthood by staff and students alike, President Diekema chose as his Bible text Matthew 25:19, from Christ's Parable of the Talents: "After a long time the master of those servants returned and settled accounts with them." He stressed that accountability to God is clearly taught in this great parable of our Lord's, and that "the bottom line" for each of us as Christians is to be a servant of Christ's in such a way that our relationships to our studies and our colleagues are influenced. Essential to such living, he said, is a lively realization of Christ's return. He concluded: "The King is coming! And the bottom line for all of us will be our servanthood. It is my hope and prayer that together we may experience both the challenge and the spirit of that servanthood in the new year we begin today."

The week preceding convocation was also busy for students and staff alike. The day after Labour Day the professors and administrators gathered for a day of spiritual renewal at the Maranatha Conference Grounds on the shores of Lake Michigan. "Coming Together for Renewal" was the day's theme. It was an opportunity for staff members to renew their resolve to nurture the Calvin students — and each other — in a spirit of Christian compassion and helpfulness. Especially memorable was the keynote address

by Rev. Bernard Pekelder, Vice President for Student Affairs and (with Rev. Dale Cooper), a Chaplain of the College. In remarks that obviously came straight from his heart, Rev. Pekelder spoke on "Some Reflections on Community." He recalled, sometimes with a catch in his voice, how his colleagues over the years supported him in prayer as he struggled with various problems. We need, he said, to be more sensitive to the needs of all in the "Calvin family," colleagues and students alike.

Following this busy and congenial day of renewal, the staff plunged into the sometimes hectic Wednesday through Saturday activities of freshmen orientation and registration and

the registration of the sophomores, juniors, and seniors. New students had an opportunity to meet professors at an informal mixer on the large grassy area between the Commons and College Center. They also learned about Calvin's many student clubs and other organizations, such as the Student Volunteer Service (formerly KIDS); *Chimes*, the student newspaper; the Student Senate; WCAL, the student radio station; *Dialogue*, the student magazine; and *Prism*, the yearbook.

Calvin's first chapel service was titled "Beginnings: Prayer and Praise." Then, in keeping with the mission of Calvin College to provide Bible-based, distinctively Reformed

Education, the very next chapel, titled "Morality and Education," stressed that Christianity and subject matter at Calvin are, and must continue to be, inseparable.

Following last year's record enrollment of over 4,000 which surpassed projections, the enrollment for the 1981-82 school year is slightly below the hoped-for number of 4,000 at a total of 3,960. This figure does not include the many community persons who have enrolled as class visitors in the regular curriculum or in the "Christian Thought Series" of evening and Saturday non-credit mini-courses.

## Kersten moves to Redeemer



Arend Kersten

Redeemer College and RACOM Associates, Inc. are pleased to announce that, following his resignation as director of Canadian Operations for RACOM Associates, Inc., Mr. Arend

Kersten has been appointed to the position of Associate Development Director for Redeemer College for an interim period of nine months from October 1, 1981.

For the past year, Mr. Kersten has been working for RACOM Associates, Inc. which is the fund-raising arm of the Back to God Hour. Mr. Kersten will continue to look after some of the Back to God Hour functions and rallies which have been planned across the country.

At Redeemer College, Mr. Kersten will have primary responsibility for fund-raising, communications and student recruitment.

RACOM Associates, Inc. wishes Mr. Kersten God's blessing in his new interim function and expresses confidence that Mr. Kersten's services will be invaluable to Redeemer College during this year of preparation.

Redeemer College is thankful to God that He has made it possible for Redeemer College to acquire someone with Mr. Kersten's talents and abilities at this time.

### Inside:

|  |    |
|--|----|
| Viewpoint .....                                    | 2  |
| Our faith: Sects and cults - 7 .....               | 2  |
| Bible smuggling questioned .....                   | 3  |
| Church page .....                                  | 4  |
| Lotteries are an indecent way to raise taxes ..... | 5  |
| Gull Lake Conference .....                         | 5  |
| Between Us .....                                   | 6  |
| Pastoral Counseling .....                          | 6  |
| Children's story - part 1 .....                    | 7  |
| AACS: Through the eye of a needle .....            | 8  |
| Dutch section .....                                | 11 |
| Classified advertising .....                       | 15 |
| Events .....                                       | 18 |
| Books .....  | 19 |

### Next week:

Redeemer College  
and  
Lifestyle Issue



# Viewpoint

by Keith Knight

## Davis must hear our support for Christian school funding

If you live in Ontario, then there is a job for you. This is not a government sales pitch to push a new incentives program but it is a job which involves you and the government.

You may recall an editorial which appeared a month ago (September 11) about the fact that the Ontario government is considering some form of financial support for Christian schools within the province. I do not have to tell you what that would mean for Christian schools and for parents throughout the province.

Such a move by the Conservative government would be one of the most significant pieces of legislation to come out of Queen's Park for the Reformed community in more than a generation.

I have been told by knowledgeable sources that the Conservative government is still looking at the possibilities very seriously and all indications are that they will come across with some form of financial assistance, provided that there is no public objection to the fact that "public" money is being used to fund "private" schools.

This is where that "job" comes in. The Reformed constituency — both you and I — must talk to our members of the provincial legislature or write them letters to encourage them to support such a move by the government. These MPPs appreciate letters from their constituents and they also listen very carefully to what their electors tell them.

If the provincial government delivers what we think it will, that could mean a minimum of \$150,000 in government money per Christian school; much more for the larger schools. Few of us would dare say no to those kinds of grants.

There will, undoubtedly, be strings attached and it will be the job of a few

leading Christian educators to cut through those strings and to set down some guidelines for the government. During the next few months the Ontario Alliance of Christian Schools (OACS) which directly represents our Christian schools, and the Ontario Association of Alternative and Independent Schools (OAAIS) which represents Christian, Jewish, Baptist, Mennonite, Catholic and other schools, will be talking to the government.

It will be important that the government hears one clear voice on behalf of the Christian schools within the province. It will also be important that that "voice" will come with a firm proposal which will protect the principles upon which the Christian schools were founded.

Most of our Christian schools maintain a high standard of education, apparently well above the provincial norm. That has undoubtedly impressed Premier William Davis more than we realize. Mr. Davis, who formerly served as Education Minister in the province, knows very well what our Christian schools are all about. He knows our struggles and our commitment. He knows how much we pay for Christian education each year.

From his point of view, Premier Davis hears a lot of discontent with the public school system and he has witnessed an increasing number of private and alternative schools starting up during recent years. That worries him.

He is enjoying a strong majority government, there are no public scandals to embarrass him ... and he wants your vote when election time rolls around again. There is no better time in his political career to offer government assistance to "private" schools than during the next year.

There is a job to be done during the

next few months; personal conversations with our MPPs or personal letters to them. A public debate in the local media about our rights for government support may do more harm than good at this point. Our government must hear words of encouragement and support from all of us.

Undoubtedly, the senior members of the OACS and OAAIS who will be talking with government officials will be doing the same thing, welcoming the grants but remaining firm in the need for control over our own curriculum. They can look to many other provinces to cite examples of fair and

equitable guidelines for government support.

Our eyes will be watching Queen's Park during the next several months as quiet talks take place behind closed doors to lay the groundwork and as the matter becomes public in the Legislature.

Our concern one year ago about Revenue Canada's reassessment of our income tax forms pales in comparison to the tremendous financial "gift" which may be coming to our schools from the Ontario government. Our collective prayers are required on this matter.

### If I but reach

I don't always see the rainbow  
When a storm has blown away,  
I don't wake up every morning  
Glad to greet a brand-new day.

I don't always see the beauty  
In a bird or butterfly,  
I don't always feel like smiling,  
Spirits are not always high.

I don't always feel like  
singing —  
Vocal cords complain and nag,  
I'm not always very pleasant,  
Tongue not free of gossip's  
wag.

I don't always see the silver  
Lining every somber cloud,  
I don't always feel God's  
presence  
Every time my head is bowed.

But of one truth I am assured,  
Howe'er foul my mood might  
be,

God knows my every thought  
and does  
Understand entirely.

And even when I'm most  
unloving,  
Jesus loves me just the same,  
When my faith seems dim  
and lifeless,  
His concern for me is plain.

My true Friend, my  
Intercessor,  
Once again will take my place,  
When I can't pray, He'll pray  
for me,  
To His Father plead my case.

Shortcomings known,  
forgiveness is  
Just a small foot-step away,  
If I but reach, He'll pull and  
pull  
And bring the song back in my  
day!

Judy Lunshof

## OUR FAITH, OTHER FAITHS

By Rev. Johan D. Tangelder

### Sects and cults part 7

#### Insecurity

Many young people feel insecure. The suicide rate for young people between the ages of 15 and 24 is at an all-time high in Canada and the U.S. Parents are more mobile than ever before. Some are frequently transferred by their employers. This practice leads to the breakdown of family unity. Children don't know their grandparents, aunts and uncles, the extended family. Young people feel uprooted. They don't experience any meaningful ties with a family or community. TV has contributed to the lack of communication within the home.

There is no longer a real sense of belonging. In this void, cults and sects look attractive to young people with a lost identity. A cult community provides a tight fellowship. Its members are "brethren", and sharers of an inner and unseen truth.

The Spiritual Counterfeits Project, a group of young Christians based in Berkeley, California, describes potential cult followers as: "Idealists and intellectuals who find the cult doctrines appealing as a philosophical superstructure complete with absolutes on the meaning of life and incentives for changing the world; those who have recently accepted Christ but have no biblical back-

ground; the lonely and the alienated; those with a simple hunger of intimacy."

Jobs have become scarce. Traditional values are questioned. Many modern young people have no clear-cut basis for right or wrong. Father Andrew Greeley, Roman Catholic priest and social critic, remarked: "They grew up thinking they were going to remake the world ... now they find it hard to get jobs, are cut off from their predecessors and successors in age groups, afraid of marriage and parenthood, uncommitted politically and religiously, filled with self-pity and turning more and more to lives of hedonistic withdrawal from the complexities of life."

Cults and sects prey on the vulnerability of the disillusioned and troubled. They offer quick solutions to complex problems. These movements are glib. They give the impression that they have arrived. They have got it. There is nothing of the spirit of Philippians 2 where Paul admonishes to "continue to work out your salvation with fear and trembling."

Cults and sects take advantage of the deep crisis with which our society is afflicted. They don't hesitate to fill the vacuum. Timidity is unknown to

them. Hurdles and hurts of living are only a challenge. They will be overcome.

The church faces momentous challenges from within and without. The growth of the sects and cults should stir her into action. Not the spirit of fear and defeat, but the Spirit of the Lord should control her. Christ asked

"When the son of Man comes, will he find faith on earth?" (Luke 18:8) Our Lord's question plainly indicates that the Christian faith is not destined to survive without a struggle. The Church needs to draw upon her spiritual resources, pray and work for reformation and revival, and develop strategies for growth.

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## An analysis

## Bible smuggling questioned, denounced

VALLEY FORGE, Pa. (EP) — An increasing number of organizations are appealing to both pastors and church members through direct mail solicitation for funds for distribution of Bibles in Communist countries. The slick-paper high-pressure mailings are based on the assertion that Bibles are illegal and difficult to obtain in countries such as Russia and China. Recently, Christian leaders have spoken out against these deceptive tactics which are aimed at raising money for the ministries of particular organizations, according to a report from the American Baptist News Service here.

Dr. Loren Noren, American Baptist missionary to Hong Kong, speaking at the World Missions Conference in Green Lake, WI, in August, declared, "The best hope to secure

Bibles for China lies in plans of the church in China to form a Bible society within its country." Dr. Noren indicated that the highly publicized efforts at wholesale smuggling of Bibles into China results in antagonism and increased surveillance on the part of Chinese government officials.

"The Constitution of the People's Republic of China guarantees freedom of religion," Noren said. "My preference is that we be open and aboveboard in responding to requests that may come from the churches in China." He reported that in 1980, 135,000 Bibles were printed on the Chinese mainland. Mr. Chang Young Choi, chairman of the Asian Pacific Office of the United Bible Societies, has reported that his office is working out plans with officials in China to make Bibles

available to everyone on the China Mainland.

Dr. Tibor Bartha, bishop of the Reformed Church, recently took issue with the smuggling of Bibles into Hungary, also. He declared that "the Hungarian Churches are deeply grieved that ... certain Christian circles in the West have been continuously engaged in smuggling Bibles, by indiscriminate methods, into Hungary."

He claimed that "their activity is motivated by the false assumption and allegation that the Hungarian churches fall to do the work of publishing and distributing the Bibles in the proper way, because they are hindered by the state." He denied that this was true. The Bible, the bishop declared, is not in short supply in Hungary.

The Hungarian Bible Council has published some 320,000 copies of the traditional "Károli" translation since 1975, and some 80,000 copies of the "new ecumenical translation. The Reformed Church, alone, maintains 1,200 "sale points" throughout the country and three major "sale points" in the capital, Budapest.

Dr. Robert Denny, recently retired general secretary of

the Baptist World Alliance, has long maintained that if American Christians want to expedite the distribution of Bibles in Communist countries, the best way to accomplish this was to direct gifts through BWA which can channel monies to those within the countries in legal and appropriate ways which will not embarrass or jeopardize existing witness there.

## Extension courses offered by King's

The King's College will once again offer extension courses during the fall term of 1981.

*Human Rights and the Christian Community* will be offered in Edmonton and Neerlandia, Alberta. The subject matter for this course will cover areas such as human rights as understood historically and in contemporary society, human rights in biblical perspective, the rights of the Christian community and of its members, and the responsibilities of the Christian community and of its members to secure the rights of all.

*The Canadian Mind in History and Literature* will be offered in Calgary, Alberta. This course will cover topics such as survival as a type of Canadian experience, Canada's early years, ethnicity, fitting in, and getting ahead, Canada's modern history, the prairie, and the "native problem" and "national guilt." Advance readings will be required.

These extension courses are not for credit but are intended as an opportunity for community members to learn new insights into significant, contemporary problems and issues.

Courses run for six weeks, meeting once a week. Those desiring more information should contact The King's College, 10766-97 Street, Edmonton, T5H 2M1, phone (403) 428-0727.

## Edmonton

*Human Rights and the Christian Community*

Lecture I, Monday, October 19: "Points of View from History and Philosophy on Human Rights" — Dr. R.R. Savage; Lecture II, Monday, October 26: "The Canadian Churches and Human Rights" — Dr. H.J. Groenewold; Lecture

III, Monday, November 2: "The Biblical World View and Human Rights" — Dr. S. Greidanus; Lecture IV, Monday, November 9: "Biblical Perspectives on Human Rights" — Dr. S. Greidanus; Lecture V, Monday, November 16: "Some Contemporary Issues in Human Rights" — Dr. R.R. Savage; Lecture VI, Monday, November 23: "The Christian Working for Human Rights Today" — Dr. H.J. Groenewold.

Course held at The King's College, 8 p.m. Fee is \$30 for the course, or \$5 for each lecture.

## Neerlandia

*Human Rights and the Christian Community*

Lecture I, Thursday, October 29: "Points of View from History and Philosophy on Human Rights" — Dr. R.R. Savage; Lecture II, Thursday, November 5: "The Canadian Churches and Human Rights" — Dr. H.J. Groenewold; Lecture III, Thursday, November 12: "The Biblical World View and Human Rights" — Dr. S. Greidanus; Lecture IV, Thursday, November 19: "Biblical Perspectives on Human Rights" — Dr. S. Greidanus; Lecture V, To be announced: "Some Contemporary issues in Human Rights" — Dr. R.R. Savage; Lecture VI, Thursday, December 3: "The Christian Working for Human Rights Today" — Dr. H.J. Groenewold.

Course held at Neerlandia School, 8 p.m. Fee is \$30 for the course, or \$5 for each lecture.

## Calgary

*The Canadian Mind in History and Literature*

Lecture I, Wednesday, October 21: "Survival as a Type of Canadian Experience" — Dr. Ward, Advance readings: Moodie, Susanna. *Roughing It in the Bush*, Atwood, Margaret. *The Journals of Susanna*

*Moodie*; Lecture II, Wednesday, October 28: "Canada's Early Years" — Dr. Groenewold, Advance reading: Frye, Northrop. *Preface to The Bush Garden* (1971); Lecture III, Wednesday, November 4: "Fitting Into the Canadian Mosaic: Ethnicity and Getting Ahead" — Dr. Hales, Advance readings: to be announced at Lecture I; Lecture IV, Tuesday, November 10 or Wednesday, November 11: "Canada's Modern History: A Study in Moderation and Power" — Dr. Groenewold, No Advance Readings; Lecture V, Wednesday, November 18: "The Prairies: Intimidation and Isolation" — Dr. Hales, Advance readings: Ross, Sinclair. *The Lamp at Noon and Other Stories*, Grove, Frederick Phillip. Selections from *Over Prairie Trails*, Mitchell, W. O. *Who Has Seen the Wind*; Lecture VI, Wednesday, November 25: "The Native Problem and National Guilt" — Dr. Ward, Advance readings: Ryga, George. *The Ecstasy of Rita Joe and Other Plays*, Wiebe, Rudy. "Where is the Voice Coming From," "Oolulik," and "Along the Red Deer and the South Saskatchewan".

Course at Science Room, Calgary Christian High School, 2839 - 49 Street SW, 8 p.m. Fee is \$30 for the course, or \$5 for each lecture.

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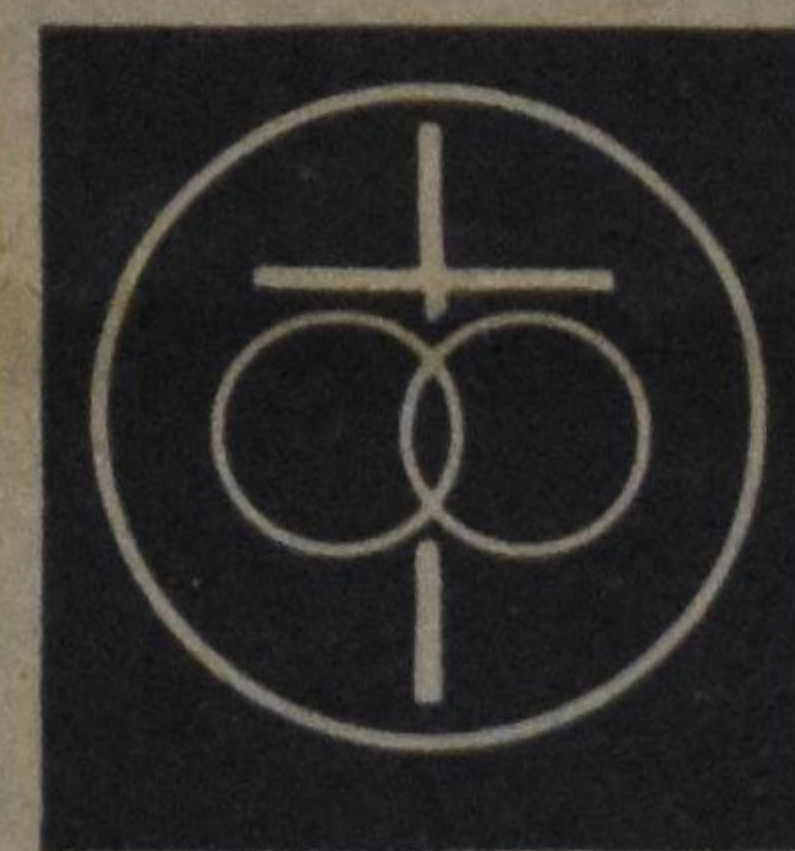
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## Wardair

Effective Oct. 1/81, Wardair flies Toronto-Amsterdam every Wednesday, returning Amsterdam-Toronto on Thursday. No flights in February or March, 1982. This sale price applies on these flights (except Christmas period) and you can return as late as April, 1982. Wardair Class includes complimentary bar service.

## C.P. Air

This special sale price applies only on their Wednesday Toronto-Amsterdam flight, also returning on Wednesday from Amsterdam to Toronto. Sale is in effect from Oct. 1, 1981 to Jan. 28, 1982 except the Christmas period. Minimum stay is 7 days, maximum stay of 180 days. Can be combined with regular C.C.F.

## K.L.M.

This special sale price applies only on their Thursday Toronto-Amsterdam flight, and the Thursday Amsterdam-Toronto flight. Similar to C.P. Air the sale is valid Oct. 1, 1981 - Jan. 28, 1982 except the Christmas period. Minimum stay 7 days, maximum stay 180 days. Can be combined with regular C.C.F.

Sale price does not apply during Christmas period eastbound Dec. 10-23, westbound Dec. 26 - Jan. 11.

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# Church Page

## A case for church music

† "I wish to see all arts, principally music, in the service of him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forego my humble share of music. Singers are never sorrowful, but are merry and smile through their troubles in song.

"Music makes people kinder, gentler, more staid and reasonable. I am strongly persuaded that after theology there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart ... the devil flees before the sound of music almost as much as before the Word of God."

Martin Luther  
Bethel Chr. Ref. Church,  
London, ON

## The means of missions

† The CET teams have been making visits again and have been reassured and uplifted in each visit. It is beautiful to see the power of the Holy Spirit working in and through the members of the teams. We were told by a member of one family that she made a commitment to Jesus Christ. She tells us that she is now attending a Bible Study for ladies in Tillsonburg. One team has started a Bible Study with another family of which one member has made a commitment. We know that our God is working in the hearts of these people.

Brothers and sisters, we know that our God answers prayer. Therefore, you too can be a very important part of the CET program in supporting the teams by your faithfulness in prayer. Thank you for your past

• support and may our Lord Jesus Christ continue to reach out in our community by way of the CET program, among other ways.

The Evangelism Board will be expanding the tract program right away, the Lord willing, and we are asking for your

support in prayer for the Lord's leading and blessing in this also. We have no way of knowing how effective the program is, but we were told that one of our tracts was used to bring one person to Christ. This makes it well worthwhile. May the Lord Jesus Christ

continue to expand his community outreach through our church. We again invite those interested in making visits with the CET teams to contact Pastor Pool or Al Bauer.

Tillsonburg (ON)  
Chr. Ref. Church

## Church News

### Christian Reformed

#### Declined

—to Niagara Falls, ON, Rev. Anthony De Jager of Bowmanville (Rehoboth), ON.

#### Accepted

—to Sarnia (Second), ON, as director of education and youth, Mr. Theo Van Zelm of Vancouver, BC

—to St. Catharines (Trinity), ON, Rev. Harry Jonker of Edmonton (Maranatha), AB

#### New clerks

Brantford (Shalom), ON — Dan Filkweert, 17 Patterson Ave., Brantford, ON N3S 6W8

Burnaby, BC — K.G. Magaw,

509 McDonald St., New Westminster, BC V3L 4L5

Toronto (Second), ON — Ronald Vance, Second CRC, 259 Albion Rd., Rexdale, ON M9W 3P1

#### New address

Rev. Dirk Miedema, P.O. Box 387, Dresden, ON N0P 1M0 phone (519) 683-4037

### Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

### Kanata church formed

Rev. Henry Gunnink, a 1972 graduate of Calvin Seminary and pastor of the Orangeville, Ontario Christian Reformed Church since 1976 has accepted the call to Home Missions service to develop a new church in Kanata, ON. Rev.

Gunnink and his wife Judy, natives of Minnesota, will begin their work in Kanata in the fall.

Kanata is a growing suburb of Ottawa, ON. Located 15 miles west of Ottawa, Kanata has a population of 19,000 people. The population is expected to be more than 60,000 by 1990.

The Calvin Christian Reformed Church of Ottawa first became interested in the potential of a church planting ministry in Kanata a few years ago. Home Missions was requested to survey the city and determine whether or not a new Christian Reformed Church should be developed in Kanata. Calvin Church also held daily Vacation Bible School in Kanata in 1979 and '80 and surveys conducted by SWIM teams disclosed the continuing potential for a Reformed witness in Kanata. In February of 1981, the Board of Home Missions and Classis Eastern Canada agreed to develop a church in Kanata. Calvin Christian Reformed Church pledged \$5,000 and Classis Eastern Canada \$1,000 to support the new field.

Rev. Jack Quartel, pastor of the Calvin Church who has been an advocate of the church planting ministry in Kanata, reports approximately 17 members of the Calvin Church who live in Kanata have signed a statement of commitment to "...with our resources, talent, time, and money ... be prayerfully involved in this ministry."

Praise God for new fields! Praise God for pastors who are willing to work in these new fields.

### Our mistake

A short note under this column in the September 18 issue about a planned church in the village of Fenwick, ON was printed prematurely. A survey was recently conducted among members of the Wellandport CRC who live in Fenwick to see if they would be interested in starting their own church. At the same time, the Wellandport consistory is looking at the possibility of calling a second minister because of the large size of the congregation. The two items are unrelated, according to a consistory spokesman.

### College president called

At the September 23 session of Classis Hamilton, classis gave permission to the Burlington CRC to call Rev. H.R. De Bolster, president of Redeemer College, to become its associate pastor in accordance with Article 12C of the Church Order. The approval was for two years after which classis will re-examine Rev. De Bolster's ministerial status.

## Covenant Christian Reformed Church Barrie, Ontario

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Minister  
Rev. John de Winter  
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## PASTORAL PONDERING

### The Sermon on the Mount: The watershed of faith

† The Sermon on the Mount has made a profound impact upon the church throughout history. At the same time people have had a lot of questions about it. Someone once said that the Sermon on the Mount is best known, least understood, and least obeyed. Many who do not want to have anything to do with Christianity still treasure the teachings of the Beatitudes.

But you cannot take the Sermon on the Mount and separate it from him who gives it to us in the first place without distorting its meaning. What the Law of Moses was for the Jews in the Old Testament the Sermon on the Mount is for the believers in the New Testament.

Therefore, the Beatitudes teach us more than kindness, humility, longsuffering and patience. Likewise the golden rule of Matthew 7:12 is not just a beautiful saying that anybody, Christian and non-Christian alike, can take to heart. All these things and sayings of Jesus function in relationships: in terms of our relation to Jesus Christ and our obedience to his word, in the perspective of his kingdom.

Apart from our relationship to Jesus the salt of the Sermon on the Mount loses its flavour! In other words, you cannot take the ethical standards of Jesus and reject his divine claims. You cannot take the law of the kingdom of God without the kingdom itself.

In this light the Sermon on the Mount marks the boundary line between believers and unbelievers. Bonhoeffer in Germany once wrote that "With every Beatitude the gulf is widened between the disciples and the people round about them."

In the Sermon on the Mount Jesus refuses to be in tune with the world or to accommodate himself to its standards. He likewise took exception to the leaders of the Jewish people in his days, who built their own empire at the expense of the kingdom of God. That is why the Sermon on the Mount bristles with conflicts, between those who follow the Lord and those who reject his claims.

John Stott aptly writes in his book on the Sermon on the Mount that "The ways of the God of scripture appear topsy turvy to men. For God exalts the humble and abases the proud, calls the first last and the last first, ascribes greatness to the servant and sends the rich away empty handed and declares the meek to be his heirs. The culture of the world and the counter-culture of Christ are at loggerheads with each other.

"In brief, Jesus congratulates those whom the world most pities, and calls the world's rejects blessed."

In setting up our own ethical standards, where do we pick up our clues, from the culture of the world round about us, or from Christ's counter-culture?

To share in this Christian counter-culture, one must belong to Christ and be his disciple. Only that way, led by the Sermon on the Mount, and fed by Christ himself, can we find a place to stand in today's world. Otherwise

we too will be swept away in the tide of worldliness and secularism. Here it holds what Christ said: "He who is not for me is against me" (Matthew 12:30). What a terrible indictment! But blessed are those who built their life's house on the rock and not on sand (Matthew 7:24-27)!

Rev. P. Van Egmond,  
Rehoboth Chr. Ref. Church,  
Toronto, ON

### Open-minded about the work of the Spirit

† On the wall directly in front of my typewriter I keep the schedule of the ministers (and churches) responsible for the Sunday services in the various area nursing homes. The list of these names (Chester, Donaghey, Cooper, Greenough, Carroll, and a host of others) represents the variety within the Christian community here in Sarnia. They represent liturgically minded Anglicans, socially minded Uniteds, Scottish Calvinists, staunch continental Calvinists, Arminian minded Baptists, a variety of Pentecostals, and among them all dispensational (as well as traditional) premillennialists.

Historically, we Dutch Calvinists, have had our debates and arguments with all of these. Some are too sacramental, others too liberal, again others place too much emphasis on man's free will, again others are too "holy roller," too emotional, to suit our fancy. And so we could go on.

There is something good and wholesome about being doctrinally sensitive about the true faith as creedally confessed in the church. It is good (if not essential) to know why we are Christian Reformed, and why we do not belong to another tradition, let us say to the Baptist or Pentecostal. However, it seems to me that we must be careful not to be snobbish in our attitude in relationships with Christians from other traditions. In fact, I would even put it stronger than that. We ought to appreciate positively what is present in other traditions, and observe and listen to what the Holy Spirit has been doing, or is still doing in and through other branches of the Christian church. When I see the Spirit at work, let us say, within groups we label as Pentecostal, we see an intense love and devotion to the Lord, and we see how unbelievers through their witness are brought to the faith, and you can sense what a joy it is for them to live obediently following the Spirit's direction, then God forbid if I close my eyes to that. And I can truly praise the Lord for what he is doing, even if on good biblical grounds, I disagree with their particular theology. I may not share in their dispensational eschatology or their view of baptism with the Spirit (I think their views cannot stand the test of Scripture). Nevertheless, when the Lord works through them in spite of their bad theology, then I must join in praising God with them. In the meantime, let us be thankful what the Lord is doing through us, and let us be open to the leading of his Spirit.

Rev. J. Kerssies  
Redeemer Chr. Ref. Church  
Sarnia, ON



# Lotteries are an indecent way to raise taxes

by Ben Vandezande  
C.C. Political Editor

I always wondered why as much of a newspaper or a news report was devoted to sports as to international affairs. I still don't profess to understand it but the events of the last week (September 17) have cleared up a couple of things.

For example, the decision by the federal government to raise tax money by becoming professional bookies to the nation underscores the fact

that sports is considered vital to our well-being. With a cool \$50 million in profits expected in the first year alone, Canadians can bet while at the same time raise taxes — who says paying taxes wasn't fun? The provinces' only objection is that they didn't announce their plans first. Now they are all in a tizzy about the threat this poses to international relations.

The provinces find the lottery business downright upright. In a defense of Win-tario, Reuben Baetz the minis-

ter of culture and recreation, has said: "All this support has combined to form a rich cultural and recreational mosaic second to none, to which this generation and those to follow are heirs."

Mr. Regan has promised that the profits will be split equally between sports and the arts and medical research. He too must be intent on preparing a rich cultural and recreational heritage to pass on to our children.

Nobody is asking the simple question: "Should the government be in lotteries and betting pools in the first place?" Not so long ago the plan was for the government to simply regulate the lotteries set up by private groups. Now it has become a race to see who can announce the latest lottery or booking scheme first.

Lotteries and government-run bookies are a gutless, indecent way to raise tax

money no matter how laudable the cause for which the money is raised. It legalizes life by chance and generally raises tax dollars at the expense of those who usually can least afford it.

Sports in economically tough times will be more than an outlet for stress. It has become the newest way to make a buck without working — but don't worry, it's all part of the heritage we're passing on to our children!

# Gull Lake conference focuses on communication

by Miranda and Hank Bestman

Gathered under the theme "No one is an island", approximately 350 people from many walks of life participated in this year's Alberta Conference. This annual conference was held on the combined grounds of the Gull Lake Baptist and Sonshine Camps from August 28 to August 30.

The main speaker at the conference was Dr. Harry VanBelle. Dr. VanBelle is the director of Bethesda Cascade, a 'Christian centre for consultation, education and psychotherapy', which operates in the greater Vancouver area. In his first lecture entitled "What is communication?", Dr. Van Belle outlined three distinct perspectives on communication, the monological, the dialogical, and the triological perspective.

The monological perspective views communication in terms of a sender-receiver relationship. It embodies a mechanistic approach to communication and its effects can be observed particularly in advertising and mass communication. In contrast to the monological perspective, the dialogical perspective attempts to account for the uniqueness of the persons communicating. However, it fails to realize that there are other relationships in which the people who are communicating, are engaged in. The triological perspective takes into consideration that communication takes place in the context of other relationships. As such, it more fully embraces the integrality of the creation.

In his second lecture "What is Christian communication?", Dr. VanBelle stressed that the purpose of Christian communication is the building of a Christ-focussed community. In this community we must not only realize that each relationship has a uniqueness totally its own, but also that it relates to, and depends upon other relationships.

This year's conference again included several interesting workshops. Employing role-playing activities, Gene and Audrey VandenBosch had us communicate cross-culturally. Herb deRuyter led two workshops in which the youth participated in activities meant to enhance their communication. In the workshop on communication in the family, Jan deWaal pointed out the importance of taking responsibility for our own feelings. Harry VanBelle developed the concept of intimacy in marriage in his own workshop.

The fellowship among the conferees was enhanced by the exuberant singing, the participating in communal suppers, the sharing of various (hidden?) talents during the hootenanny, and the meeting of friends at the coffee gatherings and wiener roast. The Communicator kept us informed on all that went on during the conference.

In this time of strained relations and broken communication, the Sunday morning worship service became a celebration of the fellowship with the Holy Spirit. With the words of Paul to the Philippians we were challenged to be of the same mind, to have the same love, to be in full accord with one another. Homologia.

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# BETWEEN US

## Running towards heaven

by Virginia La Grand  
C.C. correspondent

When Terry Fox came through Nova Scotia we didn't pay much attention to him. He didn't think much of us either. Later on, when he was interviewed, it was the kindness of people in Ontario and Quebec he talked about. Now that he is a national symbol, the target of dedications and an often-cited example, he is also a figure of note in Nova Scotia. The Halifax paper bragged that we were third among provinces in the number of run sites for the Sunday, 13 September, 10 km Terry Fox Run. The Provincial Coordinator was pleased and surprised by the turnout of some 16,000 Nova Scotians.

The idea of running 10 km on a Sunday — or on any day — was so foreign to me that I never gave it a thought. It wasn't until a friend asked me to do it with her that I had to consider it. Even then, it was only because she said we would be allowed to honorably walk part of the way that I agreed to go. The time was right — the

course could be done after church and after the family dinner. The entry forms were available — every school child seemed to have one, and not all of them were running. I persuaded my 9-year-old son to go along and had him get me an entry form. The sun shone and it was one of Nova Scotia's golden fall days — perfect, as one of the deacons said after church, for 'the run'.

The Halifax course was the mile-long perimeter of the Commons. We could hear the loudspeakers booming from three blocks away as we biked up to the sign-in point, and we could see a steady stream of people flowing around the Commons.

Well, we signed in and we completed the course. I'm not sure whether I would have managed without my son to encourage. I know we wanted to ditch out and ride his bike for the last three laps. We saw some people we knew and many we didn't. One girl had been at church with us in the morning. The phys-ed teacher from my son's school was there. Several

family groups came as did older couples and quite a few young men who ran the whole way and must have passed us three or four times.

The most striking group, though, was one I only noticed when I was getting tired and really starting to wonder why I was there at all. It was then that I started to notice the people I was passing. Some were walking very strangely — stumbling along, in fact. It was a shock to me to realize that some were crippled and blind. Then I saw others being pushed in wheelchairs, often by people who didn't look as though they ever got a chance to do much running themselves.

Of course, I had been thinking about Terry Fox as I ran. I had been appreciating the size of his goal and his magnificent persistence. I felt somehow guilty for planning to only run 10 km. Then the sight of the handicapped shuffling on their way made me wonder in what way this run could give them hope. Surely they could not hope for a cure for blindness

or cerebral palsy. Nor, I suppose, could Terry Fox have hoped that he would be cured by cancer research. I began to see in the handicapped runners' participation not so much a hope for a cure as a statement that their handicaps do not make them a separate species, and that in the unfallen world of God's good creation they would be whole.

Maybe that's what all 2,600 of us who ran with differing degrees of grace around the Halifax Commons were saying. In that vein of thought it seemed to me that a Sunday, because it is a festival of Jesus' resurrection, was a good day to have a Terry Fox Run, and that this run was a point at which Christians can witness to our society. Our hope is in God who has prepared for his loved ones a place where there will be no cancer no blindness nor crippled bodies and minds. But here and now we should be concerned for cancer research or help combat industrial pollution because we know that this is our Father's world, and he made it to be good.



## PASTORAL COUNSELING

by Rev. Ralph Heynen

### Fear of losing sanity

It has become quite customary for people to say when things get difficult: "I'm losing my mind!" With the economic crisis and the uncertainty of military crises, it seems there are more and more people who talk about suicide or of being driven to insanity.

I can well understand the situation of a man who has worked in an automobile factory for a number of years and has some seniority and he suddenly finds that the plant is being closed. There are stories about people who have worked practically all their lives in a factory and now the doors are being closed and there's no work there anymore. They are without a job and possibly are too old to find other employment. They still have a family to support, a mortgage on their home, a car that they bought on time — and they are confronted with this type of situation. People are driven to the point of distraction. Put yourself in the place of this man who is suddenly thrown out of work and must live on relief. There is uncertainty: Is it going to get any better a year from now? Two years from now?

In the Depression of the early 30's there were a lot of people who had money and investments and they lost it in a single day when the banks closed and the stock market crashed. People jumped out of windows and took overdoses of pills and did all sorts of things to destroy themselves. Are we in danger of this sort of thing today? Is it possible that some of us get the feeling that we could lose our minds and end up in the office of a psychiatrist or in an institution?

There's another factor. Many people have a tendency to diagnose themselves or others. They talk about people being schizophrenic or paranoid or neurotic. These terms are not used a great deal around mental hospitals or clinics today. We don't have to give a diagnosis that will scare people. Some people have a smattering of knowledge about such things and they share it rather readily and easily. There's a danger connected with this.

People who diagnose themselves and others create a fear of becoming crazy or mentally disturbed. And they have strange ideas about what this means. Actually they're only panic-stricken. But panic can well lead to something deeper. He becomes uncomfortable and he says: "It's driving me mad!" A person who is normally meek and passive may find himself in a position where he loses his temper and becomes hard to live with. He goes into a panic. In today's circumstances, people do become filled with panic.

The man I was mentioning who had lost his job in an automobile factory after working there for some 22 years and had no way out — he had never learned any other skills and he could well be driven to panic. I can understand how he could feel that way. But it isn't reasonable. Most likely he would not lose his mind — he is simply reaching a point where he has to face himself in a way that he has never faced himself before. We can allow ourselves to be driven to panic, but deep within each one of us — no

matter who we are, no matter what our background — there are inner resources which prevent us from going "over the edge."

I've talked to wives of alcoholic husbands (and occasionally — with husbands of alcoholic wives) who also talk like this. There are times when they say: "I just can't take it any more! I'm driven to the point of despair!" Often, the spouse of an alcoholic has made a little contribution to the alcoholic problem, so when she threatens that the drinking of her husband is driving her crazy, she's really bluffing. After working with alcoholic people for a considerable length of time we observe that the wives or alcoholics are not that cooperative; they're not really that willing to get over the problem. Many have refused to see a psychiatrist or a counselor.

I often get into discussions with people who talk about heredity. They say: "My mother was emotionally ill and she spent some time in a mental hospital, and so did her mother... now I'm having problems." She may be having change of life, or she may be having problems after the birth of a baby, and she thinks she is losing her mind. I don't believe that mental disturbance or mental illness is hereditary. It may run in families because a mother who is always depressed may raise a daughter who is also depressed by the atmosphere in the home. But if a person is on guard and watches himself carefully, he can conquer the difficulties that beset him. We can live in our environment, in the world, like

victors, rather than like victims.

People who fear that they're losing their mental health are contributing to their own mental breakdown. One person out of every ten will spend some time in a mental clinic, but that means that nine out of ten will not go to a mental clinic. They possibly won't need that care or therapy. Some people (even some pastors) today will mention that with the circumstances under which we live today and the uncertainty of our government and all the financial difficulties, it's going to lead people to suicide. I don't like to hear that! We have the strength to face it!

If we learn to express our fears, and bring these things out into the open, it will help us to overcome them. In this way we can draw on the inner resources that God has placed within us. He has promised that He has grace sufficient for every need. Then, there is always the open way to the throne of grace.

Draw on the tremendous resources that you have! Don't go around with groundless fears. These are difficult times for all of us. But there is also grace sufficient for every need.

**THOUGHT FOR THE WEEK**—In one of His parables our Lord tells us that the prodigal son came to himself and left his vile environment and came to his father saying: Father, I have sinned. His father takes him back to his heart. But the elder brother criticized and sulked. He had no place in the Father's house.



## Children's story

## Of patent leather shoes

by Betty Nieuwstraten

This story is written at the request of many of my former students, the recent and not so recent ones. It is one of many stories about my childhood I told my class.

Hence, the place of action is Holland some seven, eight years after the First World War.

Basically it is a true story but much has been added for the sake of literary fluency and interest.

## 1. Surprises and Secrets

"Hi Mom. I'm home. Look."

Leaning against the table, gasping for breath, Cory held up her foot for Mom to see the hole in the sole of her shoe.

"Cory, must you run home like this every day? Why are you always in such a rush? Here, drink your milk while you rest."

"Yes, Mom, but did you see my shoe?"

Mom did not get a chance to answer Cory's question. One by one the other children came home from school, demanding Mom's attention for a while. They drank their milk, changed clothes and ran outside to play. The weather wasn't often so inviting as today.

"Mom, did you see my shoe? You want to bring them to the shoe-maker?"

"Here," Mom said, handing the tea towel to her, "dry the dishes for me while we talk. Joey is cutting teeth and was so cranky for a while I didn't get a chance to wash them."

"O.K., Mom," Cory said. It did not sound very cheerful, though. Drying dishes was the most detestable chore by far to all in the family. Washing them was not so bad, but drying ... ugh! But when Mom washed it was not so terribly awful; besides, Cory realized that if she wanted an answer to her question now, then she'd better dry.

Mom didn't leave her in suspense much longer. With a glance at Cory's shoes she began, "It seems to me that you have never yet had a pair of new shoes, have you, shoes right out of the store? Always 'too-good-to-throw-away shoes' from Beth and even from Hank. Those shoes you're wearing now can't be repaired again; you'd just have a pair of soles left in another week and that would be throwing away money. It's just about time you got a pair of brand new shoes before you fit into Sarah's for I'm afraid she'll soon be bigger than you. I think I have a good plan. How would you like it if you and I were to go to Dordrecht next Wednesday afternoon? I need new shoes, too and a few more things for...."

"Oh Mom, just you and I? Brand new shoes? May I choose them myself, Mom? How wonderful!"

She didn't realize at all that she had interrupted Mom. She waved the towel over her head and danced through the kitchen.

Mom, pleased to see Cory so happy, continued, "Do you want to hear the rest of what I was trying to tell you? That's to be a secret yet for a while, so you must promise not to tell anyone about it. Do you think you can keep a secret?"

"That depends," Cory remarked hesitatingly, "but tell me, Mom, you have made me curious, I'll keep

mum."

"Now then, we're also going to buy diapers and other baby things; you have to help me choose the vests, would you like that?" Mom looked at Cory while she said it, wondering how she would react.

"Are we going to have another baby sister or brother, Mom? How do you know, did God tell you?"

"Yes," Mom answered, "the little one will come most likely in February or March."

"That's a long time yet to wait," Cory thought out loud. "Let's see, it's now almost November so, November, December, January, February, ... That's about four months!"

"Yes," Mom said, "but we have a lot to do before we are ready for the baby and when the weather turns cold

She didn't know the girl like this. When she questioned her after the class had been dismissed she learned the reason for her unusual behavior. But she was not prepared for Cory's sudden tearful outburst, "Teacher, I told you the secret, I'm not supposed to tell anyone about the baby."

"It's all right, Cory, I'll keep the secret. I promise I won't tell a soul, and I hope you'll have a great time tomorrow afternoon."

## 2. On the Bus to Dordrecht

After a hectic, trying morning at school, Cory arrived home first again, and again all out of breath. Mom understood, of course, and said nothing about it. She was in a rush herself to get ready on time. The bus would come by at 1:15. Aunt Jean, her

before he is run over by a car."

"Don't worry about it, girl. He will when he gets tired enough," Mom answered.

"Yes, there he goes now, running down the dike. Maybe that's his kind of fun, eh Mom?"

She was quiet for a while, her mind busily taking in all of nature's loveliness. But there was something special again. "Look at those horses; they're running, too, as if they want to keep up with the bus. Do you think they could, Mom? I wonder who can run faster, dogs or horses."

This question kept her mind busy for a while and then she said quietly to herself, "I think dogs can run faster because they are not as heavy as horses." Mom leaned over to her and whispered into her ear, "That's a good question to ask your teacher tomorrow."

"Yes, I will," Cory replied. "I'm sure the teacher knows."

After the scenery had begun to change drastically she asked, "Are we here in Zwijndrecht, Mom?" They travelled between rows and rows of houses and the dike seemed to have flattened out on a level with the narrow streets.

"Yes, that's right. Soon we'll be at the river to board the ferry boat. Look, you can already see the tower of the Dordtse Dom (tower of a very old, big church) and there's the river."

"Wow, we'd better get off the bus when we go on the boat," Cory suggested.

"Why?" Mom asked.

"Well, so the bus will be lighter, of course."

"Where do you think you'd be going if you were out of the bus and the bus on the ferry?" Mom asked.

"Outside on the boat," Cory answered.

"Do you think that makes the load on the boat lighter?" Mom asked again. Cory frowned a bit while she pondered the problem, then said slowly, "No, but when the boat sinks you have a better chance to be rescued." Now Mom looked puzzled; maybe her daughter had a point there.

Presently, the ferry boat landed and Cory looked in amazement at all the buses, trucks and cars that drove off the boat, besides all the bicyclists and pedestrians, and suddenly she was not scared anymore. How silly she had been!

The boat ride was exciting. She'd never expected the river to be so wide and the traffic on it struck her with wonder. Big boats that seemed to stand on top of the water, and others that appeared all in the water except for the deck, fast little boats and slow tugs. A splendid sight!

Before she realized it they had reached the landing quay and off they went, through the very narrow streets through the old part of the city to the bus terminal. She didn't have eyes enough to see everything she wanted: the majestic, huge buildings with statues of old heroes or important historic leaders on horses on a square in front of them; slightly wider streets with stately, solemn houses, and again somewhat smaller streets with rows and rows of small, but very neat houses. What would these buildings and houses look like inside? She wished she could get into some of them to see; that would be interesting!

Continued next week



Cory ... waved the towel over her head and danced through the kitchen.

and icy I don't want to take a bus ride to Dordt. But don't talk about this to the others, eh?"

Meanwhile the dishes were washed and put away and before Cory went out to play she asked, "Mom, may I have black patent leather shoes like Gerda and Nelly have? They're so beautiful."

"I'll have to think about that," Mom said, "and talk it over with your father. Now go and don't be late for supper."

Once outside, Cory noticed that she still wore her holey shoes. But she didn't care, she did not feel like playing with the other children anyway; there was too much to think about. Slowly she walked to the bend of the dike and sat down in the high grass, hidden from view of passersby, and tried to digest all the good news she had learned just this afternoon.

It's a long haul from Monday to Wednesday for a third grader who knows that Wednesday afternoon is going to be extra special for her. The teacher noticed it. Cory was either day-dreaming or terribly boisterous.

youngest sister, would get off the bus they would get on. Aunt Jean usually helped out on occasions like this.

"Lucky you," she greeted Cory in passing her. "Have fun!"

"Thank you, I'm sure I will," Cory hollered back while boarding the bus. Mom made Cory sit beside the window so she could look outside. What speed the bus had. In no time at all they were out of the village!

"Mom, look how small the cows and the horses are. That's because they are so far away, eh? Wow, did you see that, Mom? The lady in that house dropped her pillow out of the bedroom window. I hope it didn't ruin her lovely mums. That would be sad, wouldn't it, Mom?"

"Sssh," Mom said, "don't talk so loudly, all the people are looking at you."

The bus came to a stop to let someone in, a boy who tried hard to send his dog back home. Barking loudly the dog kept following the bus for a long distance.

"I wish he would quit it, Mom,





AACs 25th Anniversary celebrations

## THE FLAME STILL BURNS

A series of articles about the history and significance of the AACs at its 25th anniversary, with research on the early years by C. C. Vanderiet.

by Bert Wiltvoet

And now we come in our historical survey to that nasty business of restricted membership within the AACs, then known as the ARSS. From 1960 to 1967 it was the policy of the AACs to allow as members to the Association only those who had signed a statement saying that they agreed with the basis of the organization and who in addition had been endorsed by three members of the corporation. When this policy was discontinued it was probably because the protests had finally made their mark on the conscience of the Association.

How did this aberration of Calvinistic thinking with its emphasis on the office of the believer make its way into the ranks of the AACs? It is interesting to note that the second Alberta Report of 1960 included among its recommendations that a distinction be made between corporation members and associate members. Corporation members had to be in agreement with the basis of the corporation and, more importantly, their application for membership had to be endorsed by another member. Only corporation members were allowed to vote and from their ranks a board was to be elected. This restriction of membership suggested

by the Alberta Report was carried even further when the endorsement for acceptance to the corporation had to be made by three members. Associate members could support the organization but had no voting rights.

To hear Bastiaan Nederlof explain this Alberta Report (he was pastor in Edmonton, Alberta, at that time and was part of the Western Canada group that wrote the report) the ideas of tight, central control by means of restricted membership came from several American brothers who were part of the AACs movement. In the west they were pastors John Piersma and Harry Van Dyken; in the east they were men like Iowa businessman Glenn Andreas and Professor Evan Runner. These men pointed out that formerly Christian universities like Harvard had become completely secularized because the character of the institution had not been safeguarded, could not be safeguarded, by a reliance on connections with a church and on the spiritual discernment of a Christian community.

Some of them, like Runner and Andreas, had seen similar problems develop in seminaries with the result that churches like the Presbyterian Church in the USA were shot through with liberalism. They remem-

## Through the eye of a needle

bered the 1930s when Professor J. Gresham Machen led a movement that established Westminster Theological Seminary to counteract the liberal trend in theology. Six years later this same group formed the Orthodox Presbyterian Church of America.

How did Westminster Theological Seminary attempt to safeguard its own orthodoxy? It had a self-perpetuating Board of Trustees to which only true blues could belong. You can't trust the church to keep the seminary pure, they argued.

In the 1940s an attempt was made by some of these people to establish a Calvinistic university in America but the membership requirements were so loose that the differences of viewpoint among the members prevented the unity needed for the university to become established.

So, when the AACs began to make plans to establish a Calvinistic university in North America, a lot of water had gone under the bridge. And it was these American brothers with their whole backlog of American experiences that were able to persuade the Dutch-oriented members like Guillaume, Nederlof, Kooistra, Van Andel — all people with Free University of Amsterdam backgrounds, not used to restricted membership — that the North American situation required strict adherence to an educational creed and effective control of membership by screening.

Casper Vanderiet notes that on August 30, 1960, an unpre-

pared membership was presented with a motion that empowered the Board to determine who shall be the applicants and first members of the new corporation. "One wonders," writes Vanderiet, "why at this moment, the Board embarrassed the membership with this motion." Since the membership, as is so often the case in highpowered situations, considered the vote to be a vote of confidence in the Board, the motion was passed. Men like Vanderiet resigned from membership under protest.

The Reformed press of those days carried many an article on the subject. Rev. Jack Geuzebroek wrote an article in *Calvinist Contact* entitled "Fat Man's Misery," in which in a humorous way he lamented the narrow entrance into the organization. John Van Harmelen and Klaas Hart were others who voiced objections in the press.

It took all of seven years before that kind of membership screening was dropped. At its meeting of February 6-9, 1967, the Board finally altered the entrance requirements. From now on there would be only one type of membership and the three signature endorsement was dropped. In its place, applicants for membership who sign their adherence to the Basis and Educational Creed of the Association are accepted as members by the Board of Directors.

The whole procedure had been foolish in principle. No

organization should bar from membership anyone who declares solemnly on his own behalf that he agrees with the basis of the association. To add a further restriction of having others judge the calibre of that agreement shows lack of trust in the Spirit of God, who alone can safeguard the purity of any endeavour, and it sows seeds of distrust and suspicion. And this is in fact what happened in those seven lean years, from 1960 to 1967.

As soon as the restrictions were dropped more than a hundred people joined the membership, people who had ached for the AACs, who had wanted to support it badly, but could not in good conscience support the discriminatory manner of its operation. Some of the lost confidence was never regained, of course. In spite of God's grace, the AACs too had to reap what it had sown.

The situation, as Bas Nederlof pointed out in a recent telephone interview, "was all too human. We were mere men of different backgrounds grappling with difficult concepts. The organization went through the mumps and the measles of childhood. Still I am proud of many things we were able to accomplish. But I'm also sad about the mistakes we made."

Yet, the Lord did not forsake the AACs. The very year that the stumbling block was removed, the Institute came into being. But that's for the next installment, you understand.

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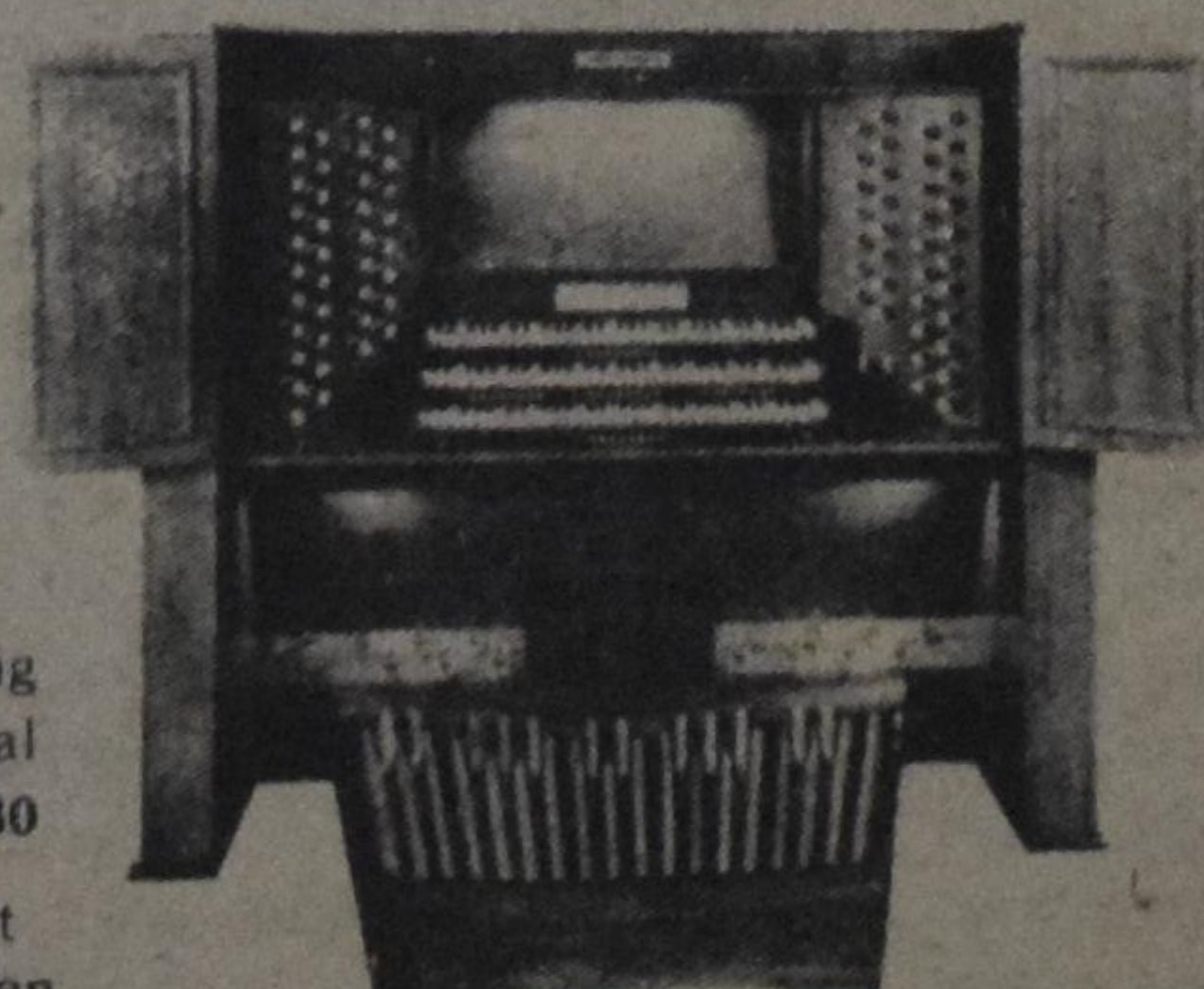
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my hands, my head, my heart, my all.

I craved these other things no more,  
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## Church is told to "go" into the world

LAGOS, Nigeria (EP) — The church desperately needs to restore its emphasis on evangelism and on the place of evangelists in its ministry, according to Dr. Leighton Ford. The death in North Carolina of Mrs. William Graham, his mother-in-law and Billy Graham's mother, prevented Ford from attending the Third National Congress on Evangelism where he had been slated to deliver the message. His prepared address was read, however, to 119 full time Nigerian evangelists by Sam Odunaike, executive chairman of the congress. "The evangelist does not

have a 'come' mentality — 'come to the church' — but a 'go' mentality — 'go and reach people where they are,'" stated Ford who has been involved in evangelism for over 30 years. "We must constantly be thinking of how we can go into the marketplace, how we can go into the media, how we can reach the masses of people where they are, as Jesus did."

The 49-year-old evangelist, who is also chairman of the Lausanne Committee for World Evangelization and vice-president of the Billy Graham Evangelistic Association stressed that effective

evangelists would be close to God and to people.

"Just as missionaries learn the language and the culture of those to whom they go to translate the Bible, as evangelists we need to be Bible translators," Ford suggested in the paper. "We need to get close to people, understand their needs and fears and hopes and dreams, and to start at that point and preach Jesus to them, putting the story into words and illustrations they can understand," he added.

Although he did not minimize other ministries of the church, Ford challenged the

Nigerian evangelists to keep their sights focussed on reaching the unchurched. "The evangelist's calling is not primarily revival in the church, but evangelism in the world — though the two must go together," he stressed.

He warned his fellow evangelists that they should seek to work closely with the churches and called on churches to recognize the biblical ministry of evangelists.

"When a church has no place for the evangelist, it denies itself a blessing God wishes to bestow," Ford cautioned. "It also drives those who are gifted as evangelists, into independent channels of expression." He urged evangelists to be humble and sensitive to the needs and counsel of others in the church. Ford warned against "the perils of arrogance and self-assertion."

## Kung hopes for renewal within Catholic Church

ZURICH, Switzerland (EP) — The Rev. Hans Kung, the liberal theologian banned by the Vatican from teaching, was quoted September 10 as saying he hoped for an alliance of all groups seeking a renewal within the Roman Catholic Church.

In an interview published in the Zurich weekly Weltwoche, Kung also was quoted as saying he regretted the "mounting polarization and growing intolerance" of the church under Pope John Paul II. "Even more, I regret the silent, mass exodus from our congregations, especially by the women," said Kung, a Swiss who runs an ecumenical institute in Tübingen, West Germany. He has been offered a professorship at the Univer-

sity of Michigan. Kung told the newspaper that "many" saw contradictions in the offi-

cial human rights policy of the Roman Catholic Church under Pope John Paul II.

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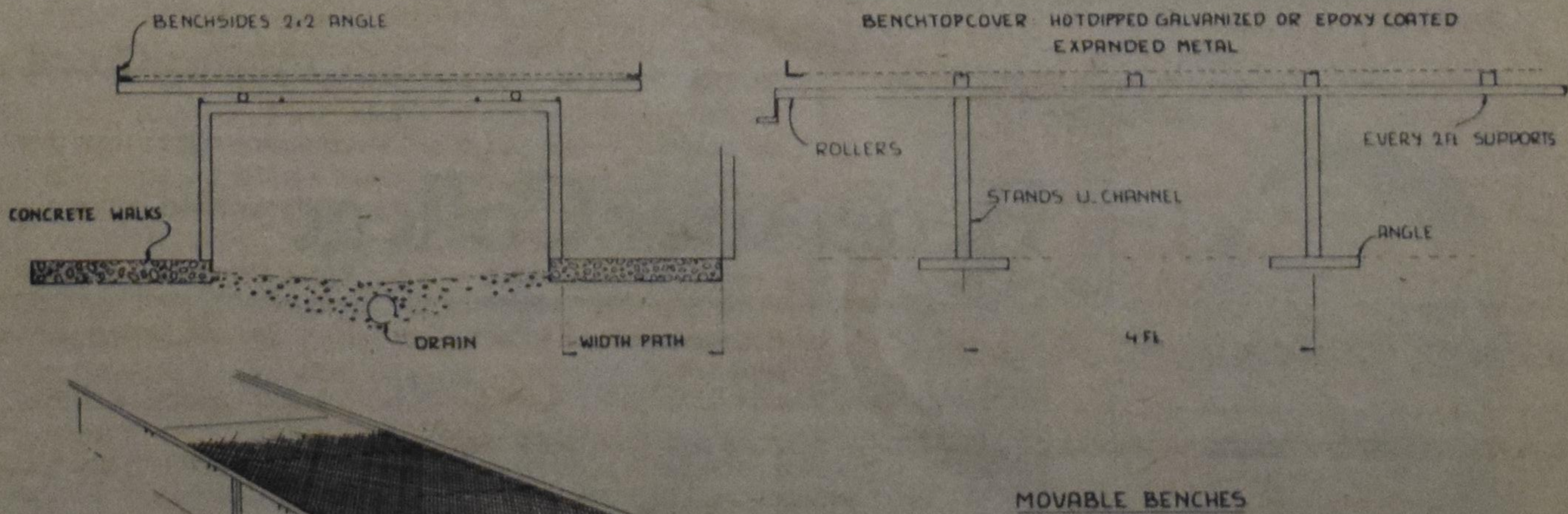
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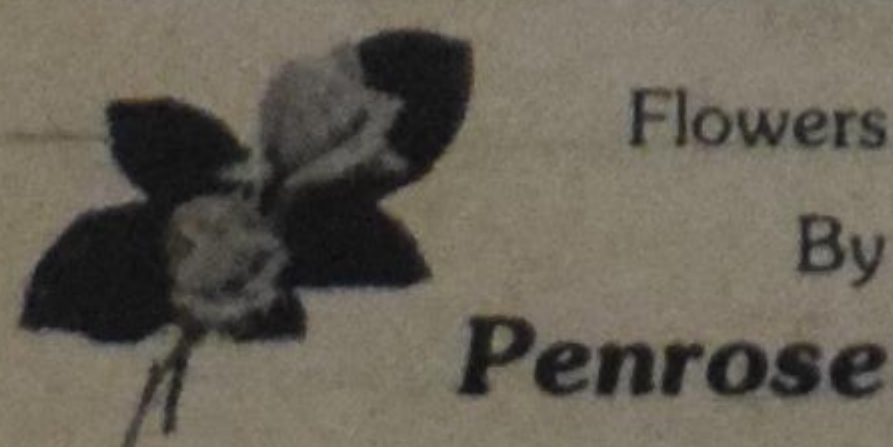
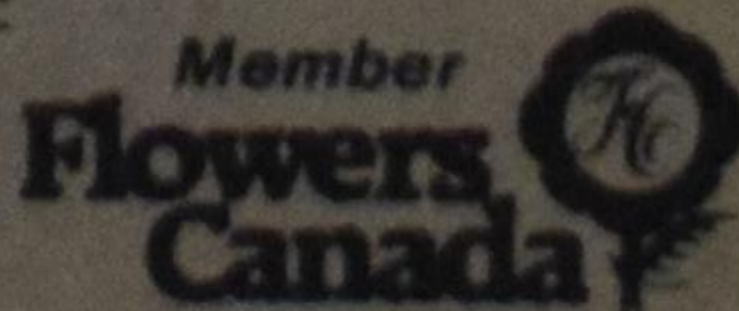
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KORNTAL, Germany (EP) — The missionary society "Light in the East" based in Korntal near Stuttgart aims to meet a two-fold need in the Soviet Union by issuing a Russian New Testament with notes: It is not just Bibles that

are scarce, but also Bible commentaries. A number of experts are to co-operate in the production of the text and notes. Since its foundation in 1920, the missionary society has organized the distribution and delivery of Bibles. One of

its achievements was the production of a Russian New Testament that could be mailed in nine standard letters. According to "Light in the East," the Bible supply situation in the Soviet Union is still the worst in Europe.

**Lutherans seek closer Catholic ties**

TURKU, Finland (EP) — The Lutheran World Federation's executive committee has adopted a five-page statement calling for its member churches, representing 54 million people in 97 countries, to develop closer, workable relationships with Roman Catholic churches in view of a "basic consensus of faith." The 30-member committee, the fed-

eration's major decision-making body, adopted the statement to further the "reception" of the Roman Catholic/Lutheran dialogue commission.

The statement was based partly on the 1980 document entitled "All Under One Christ," issued by the Roman Catholic/Lutheran commission to commemorate the

450th anniversary of the Augsburg Confession. After the events celebrating the Augsburg Confession, according to the LWF statement, it became clear that the confession "became once again what it was intended to be — a challenge and guide for the confessing of faith and for the struggle toward the unity of the church."

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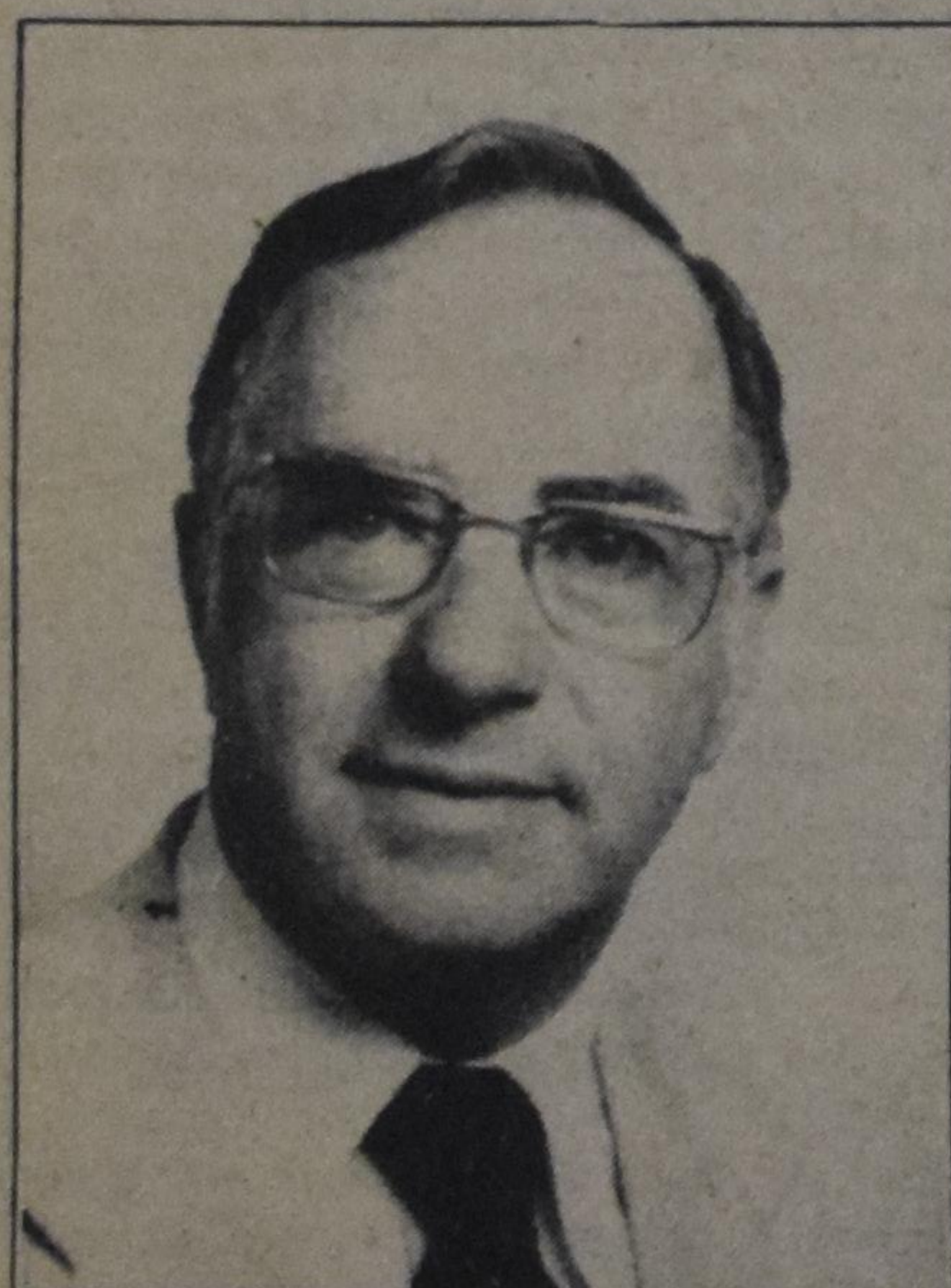
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**INVITATION**

You are hereby cordially invited to attend the Inaugural ceremony of **REV. HENRY R. DEBOLSTER** President of Redeemer College. The ceremony will take place, D.V., at 2 p.m. on Saturday, October 31, 1981, at Centenary United Church, Main and James Streets, Hamilton, Ontario. Redeemer College. Scheduled to open in September, 1982.

**Redeemer College**

Saturday, October 31, Reformation Day, 1981, promises to be a very special day in the history of Redeemer Reformed Christian College. On that day, D.V., members and friends of Redeemer College will witness the Inaugural of Rev. Henry R. De Bolster as its first President.

Martin Luther, in obedience to God, called society back to the WORD OF THE LORD on that first Reformation Day in 1517. On the 464th anniversary of that first Reformation Day, Redeemer Reformed Christian College, in obedience to God, is committed to calling society back to the WORD OF THE LORD in our time. Redeemer College hopes to do this, D.V., in the area of post secondary education, by preparing Christian young men and women to serve in all endeavors of life in obedience to the WORD OF THE LORD.

Rev. De Bolster will emphasize in his inaugural address that Redeemer College was founded out of obedience to the WORD OF THE LORD. In carrying out this obedience, Rev.

DeBolster will point to the fact that God demands from all His people response. This response comes to expression not only in our confession and commitment (the "why" of Redeemer College), but also in our focus and direction (the "how" of Redeemer College).

In addition to the investiture ceremony and the reformational address by Rev. De Bolster, Calvin College will graciously loan to Redeemer College the well-known tenor, Carl Kaiser, who will sing at this celebration and commemoration.

Special invited guests are officials of related institutions: The Rector Magnificus of the Free University of Amsterdam, the Presidents of Calvin, Dordt, Trinity and the King's Colleges and the Principal of the Institute for Christian Studies.

The Board of Governors of Redeemer College urges you to join them in this festive and joyful occasion. There will be no entrance fee or collection. An opportunity to congratulate President De Bolster will follow the investiture, along with a time for fellowship over coffee.





## Als je het mij vraagt

Is het voor ons, mensen, niet  
wat verwaand om te denken  
dat onze aarde het centrum  
van het heelal is?

Syrt Wolters, Victoria, BC

Als u deze vraag hierboven ziet staan, vraagt u zich misschien af: hoe komt hij daar nu ineens bij? Dat is toch eigenlijk helemaal geen vraag die onder ons veel stof opwerpt. Dat is misschien wel zo, maar als je in een positie bent, waarin je dat wel gevraagd wordt, wat zeg je dan?

U moet weten dat ik door mijn werk met allerhande mensen in aanraking kom. Zo in de loop van de dag ontmoet ik zo'n twintig tot dertig mensen waarvan de meesten graag een praatje maken, ook al omdat verscheidene van die mensen me al jaren kennen. De meeste van hen hebben meer geleerd dan ik, ze hebben meer van de wereld gezien dan ik en op de z.g.n. maatschappelijke ladder zijn me heel wat sporten voor. In de loop der jaren heb ik van die mensen heel wat geleerd.

Soms denk ik dat ik al over heel wat dingen mee kan praten. Maar daar komt dan ook wel een goede portie verbeelding bij.

Maar om nu op bovenstaande vraag terug te komen. Het is al jaren geleden; het was in de tijd dat de Amerikanen trachtten op de maan te komen. De krant schreef er elke dag over, en een klant van me maakte de opmerking dat we ons toch maar geen voorstelling konden maken van de omvang van het heelal. Dat praat me over lichtjaren en dan nog wel in de duizenden en als je daar even probeert dieper over na te denken, dan begint het een gewoon mens te duizelen.

Toen een van onze schoolklassen eens een bezoek bracht aan de sterrenwacht hier vlak bij ons huis in Victoria, had ik mijn diensten

aangeboden om een gedeelte van de klas er naar toe te rijden; zodoende kon ik ook aanwezig zijn bij les die gegeven werd in astronomie.

In die les zei die astronoom dat ze nogal eens een felle lichtuitbarsting zagen in de ruimte. Men heeft vastgesteld dat het ontploffingen zijn waarbij een ster in stukken vliegt en totaal verbrandt. Toen hij sommige van de leerlingen angstig zag kijken, zei hij, maak je maar niet ongerust, want vaak als wij het zien is het duizenden jaren geleden dat het gebeurd is. Het licht heeft zolang nodig om zichtbaar te worden op aarde.

Nou, toen begon het mij wel te duizelen. Maar ik kon toch niet helpen om er eens wat over na te denken. Ik vroeg me af of ik wel zeker kon zijn dat de sterren die ik zo 's avonds aan de lucht zie er nog wel echt zijn. Zijn ze misschien al niet lang geleden uiteen gespat, maar de lichtvlam heeft ons nog niet bereikt?

Ik kon ook niet nalaten om in mijn gedachten even door te filosoferen en dacht aan wat Petrus schrijft over het verbranden van de elementen in het laatste der dagen. Zou het mogelijk zijn, dat die ontploffingen gaandeweg dichterbij ons komen en tenslotte ook onze aarde bereiken? En zou

Vervolg op pag. 12

## Wij zullen het horen en doen!

Dat zeiden de Joden, zelfs voordat de Wet was afgekondigd van de Sinai, en later bij de berg Ebal in Kanaän beamen ze wat de Levieten met luide stem voor al de mannen in Israel betuigen: 'Vervloekt is hij die de woorden van deze Wet niet metterdaad volbrengt.' Bij de vrome Joden is er een verlangen om die Wet te volbrengen, al zal elke Jood, zowel als elke Christen, moeten zeggen: verzoen de zware schuld, die ons met schrik vervult, bewijs ons uw genade.

Laten we eens luisteren naar een gedicht van de Joodse dichter Mr. Jacob Israël De Haan over het wekenfeest waarin de geestelijke zin van dat Joodse feest duidelijk wordt, en het spreken over de Wet uit een Joodse mond weldadig aandoet' (Het Joodsche Lied, blz. 56).

.... Wij vieren 't Wekenfeest. Den triesten Omer,  
Tijd van herdenking en troostend geklag  
Telden wij vijftig malen dag aan dag.  
Maar nu is 't feest met bloemen. Het wordt zomer.

Dit is de tijd, dat in ons Heilig Land  
Rijpten en geofferd werden de eerste garven,  
Zoo goed als goud, van onze voorjaarstarwe,  
Nu liggen velden leeg, steden verbrand.....

En wij vieren den Dag, dat God ons wet  
En recht uit Mozes' handen heeft gegeven.  
Eeuwige kracht van ons zwervende leven,  
Die geen tijd verwisselt en geen mensch verzet.

Vertreedt vrij onze velden, brandt de steden  
Waar in wij woonden, rustig en schatrijk.  
Wreede volken, niet één is ons gelijk  
In pracht van wetten, lied'ren en gebeden.

Ons is de Wet alle eeuwen door gebleven  
Sterker dan steden, meer dan heerschappij.  
Zij wordt hersteld, wanneer wij weder vrij  
Wonen in stad en cederrijke drevén.

Zo is de kracht, die geen volk ons ontnemt,  
Die ons herdenken doet en trotsend dragen  
Lasten van leed door de eindeloze dagen.  
Al zijn volken wreed en hun wetten vreemd.

Als bonte bloemen zullen wij herbloeien  
In Jeruzalem voor de Heilige Ark.  
Ons leven wordt een fabelachtig park  
Van myrten, die geuren; rozen, die gloeien.

Na het zingen van dit lied ging de dichter naar het land der vaders, maar werd bitter teleurgesteld. In plaats van een herstelling van de heilige wet, waarvan het wekenfeest zo duidelijk spreekt, vond hij de dood door een moordende kogel, niet ver van de klagmuur. Er zijn niet veel Joden die met de dichter van Psalm 119 nog bidden: Kom mij te hulp, mijn ziel die U verbeidt heeft Uw bevel met lust en liefde ontvangen. Ik haak o Heer naar 't heil, mij toegezegd, bestuur in gunst naar Uwe Wet mijn gangen; al mijn spijze is de wil te doen van degene die Mij gezonden heeft! Hij is de enige die de wil des Vaders niet alleen hoorde maar ook deed.

Wij kunnen alleen maar bidden dat de ogen van Joden en anderen ook open gaan voor Gods genade in De Messias, want Hij was tenslotte de enige die, omringd door tegenstanders, kon zeggen: wie van u overtuigt Mij van zonde? Hij was de enige die zeggen kon: Mijn spijze is de wil te doen van degene die Mij gezonden heeft! Hij is de enige die de wil des Vaders niet alleen hoorde maar ook deed.

Twee bergen zijn in het leven van Gods volk van groot belang. Niet alleen de Sinai, maar ook Zion. We moeten van het Pinksterfeest der Joden naar het Pinksterfeest der Christenen. Van Sinai naar Zion. Van de Wetgeving naar de uitstorting van de Heilige Geest. Het Christelijk Paasfeest geeft de voltooiing van het Paasfeest van Oud-Israel. Het Christelijk Pinksterfeest geeft de bekroning van het Pinksterfeest van Oud-Israel. Oud-Israel kreeg de Wet (Sinai), en de Christelijke Kerk kreeg de Geest (Zion). Van Nes slaakt dan ook de verzuchting: 'O mochten al meer Joden zich gewonnen geven aan de Pinkstergeest, en van Sinai naar Zion gaan, om daar in te stemmen met Petrus' getuigenis, dat God Jezus en tot Here en tot Christus (Messias) gemaakt heeft, deze Jezus, die gij gekruisigd hebt.'

J. VanHarmelen

# PERSOVERZICHT

• Alle ogen waren gericht op Ottawa waar de Hoge Raad haar beslissingen inzake de grondwetstekwestie bekend maakte. Op de vraag of de regering in Ottawa wettelijk de toestemming van de provincies nodig had om de grondwet te veranderen, op zodanige wijze dat de betrekkingen tussen Ottawa en de provincies gewijzigd werden, antwoordde de Raad: „Neel!” Maar op de andere vraag of er grondwettelijk konventionele gronden waren voor Ottawa's procedure antwoordde de Raad ook met: „Neel!” Het was dus in feite wat menigeen gevreesd had, een soort „elck-wat-wils-beslissing” tengevolge waarvan beide zijden dan ook ultbundig „viktorie” riepen. Waar het volgens mij op neer komt is dat de Hoge Raad de hele zaak weer terug stuurde naar de heren politici om een oplossing te vinden. Iets, waar die heren al voor de laatste vijftig jaar beslist in gefaald hebben. We zitten dus weer midden in de misère. Trudeau, zoals was te verwachten, gaf het „volle kracht vooruit” signaal, alhoewel, het moet gezegd worden dat hij verschillende verzoenende gebaren maakte in de richting van de provinciale premiers. In Quebec trok Levesque heftig van leer en riep zelfs de wetgevers terug van hun vakantie om samen eens flink op de poot te spelen, en de onafhankelijkheids-leuzen waren niet van de lucht.

• Trudeau dirigeerde de regeringscommentaren met de handschoen want hij was weer eens op reis. Hij deed eerst even Zuid-Korea aan waar hij een Canadese kernfabriek aan de man trachtte te brengen. Vervolgens vloog hij naar Australië om de konferentie van Gemenebest-landen bij te wonen.

• Intussen zong onze Minister van Financiën, Allan MacEachen op hoge toon het bekende Colijn-deuntje van riemen inhalen. Dat zal wel het hoofdmotief worden van de komende begroting.

• Het schijnt dat de buit van Newfoun-

land's zeeboringen voor olie tot tevredenheid tussen Ottawa en die provincie is verdeeld, en er waren reusachtig optimistische voorspellingen omtrent de economische vooruitzichten van onze Atlantische provincies.

• Ik ben altijd met mijn nieuwsgierige neus op de uitkijk naar mogelijke politieke verschuivingen, en ik geloof dat ik iets ruik. We hebben allemaal gezien hoe om der wille van de lieve olie de Amerikanen vooral geen Arabieren tegen zich in het harnas willen jagen, hetgeen natuurlijk verkoeling heeft gebracht tussen Amerika en Israel. Van de week las ik in een krant dat er voor het eerst sinds een hele lange tijd besprekingen hadden plaats gehad tussen de Israëliëse en Russische ministers van buitenlandse zaken. Voor het oog van de wereld ging het gesprek over Joodse immigratie uit Rusland, maar zou het onderwerp van het gesprek niet iets verder gegaan zijn?

• De jonge Poolse vakvereniging Solidarteit heeft interne moeilijkheden. De tegenwoordige leider Walesa heeft tenminste drie konkurrenten die vinden dat hun haan ook wel eens koning kon kraalen. Ze moeten maar denken aan dat oude spreekwoord: verdeel en heers.

• Volgend jaar gaat het Persoverzicht duurder worden want onze Canadese Tante Pos heeft een voorgenomen tarievenverhoging aangekondigd die heus niet voor de poes is. Binnenlandse brieven gaan dertig cent kosten!

• Over moorden, diefstallen en vliegtuigkapingen schrijf ik niet meer. 't Gaat me net als die mijnheer die ik vanmorgen sprak; hij had ontheffing uit het ambt gevraagd omdat, zoals hij zei, „hij was zat van vergaderingen.” Ik kan daar in komen. Dominee Buskes zei eens: „we vergaderen en vergaderen tot we tot onze vaders vergaderd worden.” En zo is 't broeders en zusters, zo en niet anders!

Carl D. Tuyl



## Oplossing gezocht voor het arbeiders-tekort

door Ben Malkin

Het kan dat Canada gedurende de jaren tachtig te kampen krijgt met tekorten aan verschillende soorten vakmensen, volgens een rapport van een studie-commissie, dat in het Lagerhuis is uitgebracht door de Minister van Werkverschaffing en Immigratie, Lloyd Axworthy.

Deze speciale parlementscommissie voorspelt tekorten aan ingenieurs, wetenschapsmensen, technici en specialisten op het gebied van zaken doen, tenzij de colleges en universiteiten van Canada hun instelling veranderen. En van mensen met een opleiding in kunst en aanverwante vakken, maatschappijleer en het onderwijs, verwacht men een overschot.

Na het uitbrengen van het rapport, bevestigde Axworthy dat er nu al tekorten bestaan,

en hij verwachtte dat sommige van de problemen door vrouwen konden worden opgelost. Hij zei: „Canada bevindt zich nu al in een critieke situatie wat betreft mensen met een vakopleiding. Wij zullen het tekort moeten aanvullen met vrouwelijke arbeiders. Economische en technologische omstandigheden dwingen ons daartoe.

„De enige vraag is, hoe lang het zal duren om vrouwen in alle vakgebieden te introduceren. Als wij op de wereldmarkt de positie van een concurrerend land willen behouden, moeten er verbeteringen aangebracht worden in de wijze waarop Canadese vrouwen worden opgeleid, aangewonnen, betaald en gepromoveerd, in elke sector van de nationale economie.”

De studiegroep zelf beveelt aan dat er meer nadruk gelegd moet worden op vrouwen-

arbeid. Zij wenst ook dat er meer aandacht besteed wordt aan werkverschaffing aan leden van de oorspronkelijke bevolkingsgroepen. Rond 1990 zullen vrouwelijke arbeiders 70% van de toename in het aantal arbeiders uitmaken, volgens het rapport. En in de prairie-provincies zullen leden van de oorspronkelijke bevolkingsgroepen 20% van die toename uitmaken.

Het rapport beveelt aan dat de regering de kwaliteit van de voorlichting over werkgelegenheid verbetert, zodat arbeiders, werkgevers en opleidings-instituten sneller kunnen reageren als de vraag zich wijzigt. Nationale werkverschaffings-commissies met vertegenwoordigers van de regering, werkgevers en werknemers in elke sector van de economie moeten worden gevormd. Deze commissies zou-

zen de behoefte moeten voorstellen, de benodigde opleiding omschrijven en manieren moeten suggereren waarop aan de behoeften kan worden voldaan.

Het departement van Werkverschaffing en Immigratie zou ook meer gebruik moeten maken van het automatische werkopdracht-systeem dat over het hele land wordt geïnstalleerd, om de juiste arbeiders sneller dan nu het geval is in contact te brengen met de juiste werkgevers.

De commissie heeft het hele land doorgereisd en kreeg overal dezelfde antwoorden. Er is steeds minder behoefte aan ongeschoolde arbeiders, of aan arbeiders wier opleiding niets te maken heeft met fabricage, of de dienstenverlenende industrieën. De groei van het totaal aantal arbeiders zal ook teruglopen, van meer

dan 3% per jaar in de jaren zeventig, tot minder dan 2% per jaar in de jaren tachtig.

Terwijl het rapport nog onder studie is bij het Departement van Werkverschaffing en Immigratie, zien wij in Canada een explosieve groei in de elektronische en computer industrie, de wijdere energie industrie (olie, gas, kolen, vernieuwbare bronnen), alsmede zijdelings daarmee verbonden industrieën (scheepsbouw, staal, chemicaliën). Terwijl er in sommige sectoren van de economie niet veel te doen is, blijft de communicatie-industrie voortdurend groeien, en het ziet er naar uit dat ook de transport-industrie zich binnenkort zal uitbreiden.

Hier zullen in de komende jaren allerlei technici en geschoolde arbeiders nodig zijn, volgens het rapport van de studiecommissie.



## Uit Nederland

Fraktieleider Joop den Uyl van de Partij van de Arbeid is teleurgesteld over het standpunt van de West-Duitse regering dat de neutronengranaat onder bepaalde omstandigheden aanvaardbaar is voor de Europese defensie. Den Uyl zei in een radio-interview de visie van de socialistische bondskanselier Helmut Schmidt allerminst te delen. Hij blijft bij zijn mening dat de neutronengranaat onder alle omstandigheden moet worden afgewezen.

Het ministerie van onderwijs steunt een initiatief van het bestuur van Rijnmond — dat is het gebied rond Rotterdam — om een leerplan op te stellen voor kinderen afkomstig uit culturele minderheden. Aan dit project wordt deelgenomen door een grote verscheidenheid van instellingen uit de onderwijswereld. Het percentage leerlingen met een buitenlandse nationaliteit is in het Rijnmondgebied erg hoog: bijna 13% tegenover maar ruim 3% landelijk gezien.

Het aantal in Nederland opgenomen vluchtelingen uit Zuidoost-Azië zal aan het einde van dit jaar ruim 6.100 bedragen. Meer dan 4.600 van hen bevinden zich al in Nederland. Er worden nog 1.500 vluchtelingen verwacht, van wie een aantal in het kader van gezinshereniging en een aantal uit zee opgepikte vluchtelingen, die nog op transport naar Nederland wachten.

De Nederlandse Spoor-

wegen hebben de eerste van een serie van 43 intercity-rijtuigen ontvangen waarin behoorlijk plaats is voor rolstoelgebruikers. De nodige ruimte ontstaat door het opklappen van drie zitplaatsen. Tegenwoordig hebben alle stations hulpmiddelen waardoor gehandicapten in hun rolstoel in de trein kunnen komen. Maar binnen in de trein moeten de rolstoelgebruikers dikwijls hun reis maken in de bagageafdeling.

De hypotheekrente in Nederland blijft stijgen. Er is een nieuw record bereikt van 13,1 procent. Begin dit jaar bedroeg de hypotheekrente nog 11,75 procent. Als oorzaken van deze stijging worden genoemd de hoge rente stand in de Verenigde Staten en de grote vraag van de Nederlandse overheid op de kapitaalmarkt. De jongste Nederlandse staatslening, die 95 miljoen gulden heeft opgebracht, was uitgeschreven tegen een rente van 12 en een half procent. Het was overigens de achtste keer dat het Rijk op de kapitaalmarkt geld opnam ter dekking van het begrotingstekort. De staatsleningen in dit jaar hebben nu een totaal opgebracht van ongeveer 7 en een kwart miljard gulden.

Rokers krijgen in de rijtuigen van de Nederlandse Spoorwegen in de toekomst minder plaats. De spoorwegen zullen in nieuwe treinstellen tweemaal zoveel ruimte reserveren voor niet rokers. Oude treinstellen zullen bij hun onderhoudsbeurt een aantal rokerscompartimenten verliezen. In het verleden was er evenveel ruimte gereserveerd voor niet rokers en rokers.

Het gemeentebestuur van Reimerswaal in Zeeland is na jarenlange onderhandelingen

met het rijk accoord gegaan met de verbreding van het kanaal door Zuid Beverland. In Hansweert zullen daarvoor, als de raad accoord gaat, 25 huizen worden afgebroken en tientallen boeren geheel of gedeeltelijk hun grond kwijt raken.

De bevolking van Amsterdam neemt steeds verder af. Sinds het inwonertal in 1958 een piek van 870 duizend mensen bereikte, heeft zich een constante daling ingezet.

## Als je het mij vraagt

Vervolg van pag. 11

dat niet samen kunnen vallen met het laatste oordeel? Die dingen gingen door mijn hoofd toen die klant begon over die geweldige afstanden in het heelal. Toen zei hij ineens: En dan zijn er nog mensen die geloven dat deze speldeknoop die we aarde noemen, het centrum van het heelal is. Vindt je dat niet verschrikkelijk verwaand, zo vroeg hij aan mij.

Ja, wat moest ik daar nou op zeggen? Die man was professor aan onze universiteit in Victoria, dus nam ik aan dat hij er meer van wist dan ik. Ik ben begonnen met hem gelijk te geven. Ja, zei ik, dat lijkt wel erg verwaand om van onze kleine speldeknoop te denken dat het 't middelpunt van dat schijnbaar oneindige heelal is. Tenminste ... tenminste ... als we ons eigen denken, onze eigen logica als maatstaf nemen voor de wetten van die grote heelal. Maar als je er bij stilstaat, dat we tot de conclusie gekomen zijn dat onze aarde maar een speldeknoop is, en waarschijnlijk niet meer dan een speldepunt, hoe onuitsprekelijk klein moet dan de mens zelf niet zijn! En stel je nou voor dat zo'n armetle-

Op 1 januari vorig jaar, het laatst bekende cijfer, waren er nog 717 duizend. De bevolkingsafname in Amsterdam houdt verband met de zogenaamde city vorming, waarbij huizen plaats maken voor winkels en kantoren. En de mensen die in Amsterdam werken gaan daar, meer en meer elders wonen.

Huisartsen praktijken met meer dan 3000 ziekenfonds patiënten moeten vanaf

1 september gaan inkrimpen. Het gaat hier om ongeveer 270 praktijken. De landelijke huisartsenvereniging en de vereniging Nederlandse ziekenfondsen zijn het over deze regeling eens geworden. Hierdoor wordt gehoopt dat de huisartsen meer aandacht kunnen besteden aan hun patiënten en aankomende huisartsen genoeg patiënten zullen krijgen om een praktijk te kunnen beginnen.

rig, miezerig wezentje dat mens heet, tot de conclusie komt: mijn denken en mijn logica is de maat staf voor die onmeetbare ruimte van het heel al.

Ik vroeg die meneer toen of dat ook niet een beetje verwaand was. Ik verwachtte toen niet dat hij onmiddellijk zou zeggen: Ja, zo heb ik het nooit bekeken, je hebt eigenlijk wel gelijk. Dat deed hij ook niet. Mijn ervaring is dat in zulke conversaties het onderwerp nogal schielijk gewijzigd wordt, en men heel gemakkelijk over het weer begint te praten. Of men maakt er zich van af met te zeggen: 'k Heb nooit geweten dat je zo'n filosoof was.

Over de vraag of er ergens in het heelal misschien nog

een andere wereld is met intelligente wezens, heb ik ook wel eens nagedacht. Als ik er eens over sprak met een van mijn vrienden, werd ik altijd gewezen op de almacht Gods en dat we die almacht niet aan onze menselijke beperktheid moeten binden. En dat is ook wel zo, maar, om het simpel uit te drukken, dan vind ik toch wel dat God ons niet helemaal in vertrouwen heeft genomen toen Hij ons als Zijn beeld dragers schiep. God verborg niet voor Abraham dat Sodom en Gomorra verwoest zouden worden, zou Hij dan wel voor ons verborgen houden dat er ergens in de grootse schepping nog een ander soort wereld zou zijn? Dat wil er bij mij nog niet in ... als je 't mij vraagt.

## Begint u doof te worden?

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## Een Canadese held

Canadian Scene — Engeland heeft aan Canada een aantal grote figuren gezonden. Degene die het duidelijkst zijn stempel op Canada heeft gedrukt is John Graves Simcoe. Hij was de eerste gouverneur van Ontario en de grondlegger van Toronto. De instellingen die hij in Ontario opzette hebben zich naar al de

andere provincies en gewesten verspreid. Door een vreemde draai in het karakter van Canadezen, is zijn naam nooit toegevoegd aan de Hall of Fame.

John Graves Simcoe diende in Canada als gouverneur, soldaat en administrateur van 1791 - 1796. Hij liet ons instellingen met een Brits

karakter na. Hij riep niet alleen het eerste parlement samen, maar bracht ons ook de Engelse Common Law, en de systemen van counties en landweer. Veel eerder dan andere rechtsgebieden schafte hij hier de slavernij af. Hij stimuleerde immigratie en legde met vooruitziende blik wegen aan om zo de handel

ook te stimuleren. Hij onderhield vriendschappelijke relaties met de Indianen. Hij legde de grondslag voor Ontario.

Gedurende het grootste deel van zijn 5 jaren in Canada, had hij zijn verblijf en zijn kantoor in een canvas tent. Voordat hij naar Canada

kwam had hij aan het hoofd gestaan van een van de bekwaamste en meest onverschrokken regimenten in de Revolutie oorlog in de Verenigde Staten. We hebben hier alle ingrediënten voor een plaats in de Hall of Fame. Waarom zijn we in Canada zo bang van helden?

## Ik heb voor die ene gepreekt

In een artikel in De Wachter schrijft Rev. J. Kuntz over de tweede dienst. Hij wil niet over de lege banken klagen want hij heeft eens geleerd dankbaar te zijn voor elke kerkganger.

Zolang nog zoveel leden begerig zijn naar instructie uit het woord van God is de tweede dienst een zinvolle taak. En ook in niet-zo-goed-bezochte diensten wil God Zijn zegen geven. Wanneer er niet zoveel mensen aanwezig zijn zijn we zo gauw geneigd het niet de moeite waard te vinden.

In dat opzicht heb ik eens een beschamende ervaring opgedaan. Ik diende het Hollandse leger als legerpredikant. Elke zondag werden er diensten in de legerplaats gehouden voor die jongens die niet met verlof waren. In sommige legerplaatsen werden die diensten goed bezocht, in andere kazernes was er weinig belangstelling.

Op een maandagmorgen vroeg ik een van mijn collega's (die Hervormd was): „Had je nog wat jongens in je kerk-

dienst gisteren?”

„Nee,” zei hij, „er kwam er maar een opdagen!”

Ik zei: „Toen heb je die ene natuurlijk maar weer teruggestuurd!”

Hij antwoordde: „Ja, dat

zouden jullie als Gereformeerden wellicht gedaan hebben. Jullie zijn er zo aan gewend dat je voor volle kerken preekt! Je kunt het je niet eens voorstellen dat je ook wel voor een paar kunt preken.

Ik heb voor die ene gepreekt!”

Ik heb die les nooit weer vergeten. En altijd weer als ik preek voor een klein gehoor (bv. in een Hollandse dienst) dan denk ik aan die Hervormde collega en hoor hem nog

zeggen: „Ik heb voor die ene man gepreekt!”

Waar twee of drie vergaderd zijn in Mijn naam, daar ben ik in hun midden, zegt Jezus. En hoevelen hebben dat ervaren!

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## De bibliotheek in Toronto

De veeltalige kwaliteiten van het personeel van de Openbare Bibliotheek van Scarborough dragen er aanmerkelijk toe bij om de nieuwe bezoekers uit andere landen welkom te heten — men spreekt daar 27 talen.

Er zijn verzamelingen boeken, tijdschriften en kranten in 29 talen, Engels en Frans niet meegerekend. Er zijn films in 20 talen, onderwys in de Engelse taal, beginnende en voortgezette cursussen in Engels ter voorbereiding voor Canadees staatsburgerschap, en multi-culturele programma's. Alle inwoners van de gemeente worden uitgenodigd om gebruik te maken van wat de bibliotheken te bieden hebben.

Canadian Scene — Beantwoordend aan de veranderende ethnische bevolking van Metropolitan Toronto, hebben de openbare bibliotheken hun collecties voor nieuwe immigranten uitgebreid. In Scarborough alleen al was er in het eerste kwartaal van 1981 een toename van 302 over het vorige jaar in de circulatie van materialen in vreemde talen.



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## THANKS

**DE RUITER:** Mr. & Mrs. Dirk De Ruiters danken allen die onze anniversary tot een onvergetelijke dag hebben gemaakt. Kinderen, kleinkinderen, familie en vrienden, hartelijk dank voor de bloemen, cadeaus en kaarten. Bovenal danken wij de Here voor Zijn rijke zegen ons geschonken. Dirk en Jacoba

## BIRTHS

**BREUKELMAN:** With much joy and thankfulness, we, Henry and Ann, thank God, the creator of life, for entrusting into our care, a daughter, LISA JANINE, born September 21, 1981. A sister for Maryann. Thirty-first grandchild for Mr. and Mrs. A.J. Breukelman of Thunder Bay and ninth grandchild for Mr. and Mrs. H. Van der Vlist of Holland.  
R.R.#1, Wainfleet, ON L0S 1V0

**DE BRUYN:** With great joy and thankfulness to God, Ysbrand and Patricia De Bruyn announce the birth of their first son, JONATHAN YSBRAND, born on September 23, 1981. A brother for Jennifer. Eighth grandchild for Mr. and Mrs. Ysbrand De Bruyn of Ottawa, and Mr. and Mrs. John de Young of Stoney Creek.  
57 Felan Cres., Rexdale, ON M9V 3A4

**FLUIT:** With great thankfulness to the Lord, creator of life, Ralph and Erna thank God for entrusting to us a third child. MARK RALPH became a part of our family on September 24, 1981, and was much welcomed by Elaine and Eric. 9th grandchild for Mr. and Mrs. Ernie Fels, Burlington and 16th grandchild for Mr. and Mrs. Ralph Fluit of Hamilton.  
13 Leitch Dr., Grimsby, ON L3M 2T9

**GLASBERGEN:** "Every perfect gift is from above" (James 1:17). With grateful hearts, we, Peter and Hilda, thank our gracious Lord for entrusting to our care his precious gift of life, our first-born, MARIA ANNA. Born September 20, 1981. 20th grandchild for Mr. and Mrs. P. Glasbergen of Fenwick, and 18th grandchild for Mr. and Mrs. C. Hagen of Hamilton.  
760 Foss Rd., Fenwick, ON L0S 1C0

**HOGVEEN:** We give thanks to the Lord for the safe arrival of our second child, a girl, SHANNON LEE-ANN, born September 11, 1981. Proud parents are Henry and Sharon Hogveen. A sister for Joshua Hogveen. Third grandchild for Mr. and Mrs. Bert Strobosser of R.R.#1, Jarvis and Mr. and Mrs. Andy Hogveen of R.R.#4, Simcoe. Third great-grandchild for Mrs. Henry Boer, R.R. #3, Simcoe. 23rd great-grandchild for Mr. and Mrs. Jurjen Hogveen of R.R.#4, Simcoe. 9th great-grandchild for Mrs. Henry Pennings, R.R. #2, Cambridge, Hespeler, ON.  
R.R. #5, Hagersville, ON N0A 1H0

## BIRTHS

**HIELEMA:** Peter and Evelyn (nee Winter) thank God for the precious gift of a daughter, LEONA ARLENE, 7 lbs. 4 oz., on August 24, 1981. First grandchild for Mr. and Mrs. Fred Hielema of Simcoe, and Mr. and Mrs. Jake Winter of Brantford. First great-grandchild for Mr. and Mrs. P. Hielema of Jarvis, Mr. and Mrs. J. Timmer of St. Catharines, and Mr. and Mrs. H. Winter of Brantford. 9th great-grandchild for Mrs. G. Brus of Brantford.  
R.R.#4, Simcoe, ON

**KOOLE:** Arie and Diane are thankful to the Lord for the precious gift of a son, CHARLES CHRISTIAN, born on September 12, 1981. A new brother for Matthew and Brandon. Charles is the 8th grandchild for Mr. and Mrs. Marinus Koole of Jordan Station, ON, and the 5th grandchild for Mr. and Mrs. Benj. Brandsen of Holland, MI.  
Box #25, Jordan Station, ON L0R 1S0

**TERPSTRA:** With praise and thanksgiving to God for his gift to us, Pete and Hennie welcome into their home a son, RYAN CLARENCE on September 24, 1981. A brother for Melissa and Sherri. Another grandson for Mr. and Mrs. K. Fluit of Wellandport and Mr. and Mrs. K. Terpstra of Niagara Falls.  
R.R.#1, Calstor Centre, ON L0R 1E0

**VELDSTRA:** With thankfulness to the Lord, we, Richard and Jetty, joyfully announce the birth of our daughter, MELISSA DEANNA, born on September 29, 1981. A sister for Michelle, David and Julie, and new grandchild for Mrs. J. VanderHeide, London, ON and Mr. and Mrs. S. Veldstra of St. Catharines, ON. Another great-grandchild for Mr. S. Veldstra, Hamilton, ON and Mrs. S. Visser, Holland.  
33 Ramsey St., St. Catharines, ON L2N 2K3

**VANDERVEEN:** "How good it is to sing praises to our God, how pleasant and fitting to praise him!" (Psalm 147:1) With great thankfulness to the Lord, the creator of all life, we, Chris and Ann, would like to announce the birth of our daughter, CHRISTY ANN, born on September 29, 1981. A sister for Monica and Marisa. Fifteenth grandchild for both Mr. and Mrs. C.K. VanderVeen of Tottenham and Mrs. S. Oegema of St. Thomas.  
Home address: R.R.#7, Blossom Ave., Brantford, ON N3T 5L9

## MARRIAGES

**EGBERTS-SIKKENS:** Mr. and Mrs. Hendrik Egberts of Rexdale, are pleased to announce that their daughter, INGRID ANITA and JOHN, son of Mr. and Mrs. Koert Sikkens of Wellandport, were united in marriage on October 3, 1981, in the Second Chr. Ref. Church of Toronto. Rev. H. Katerberg officiated.  
New address: R.R.#2, St. Ann's, ON L0R 1Y0

**KRAMER-PETTER:** Mr. and Mrs. J. Kramer of Jarvis, ON, and Mr. and Mrs. J. Petter of Wellandport, ON, are happy to announce the forthcoming marriage of their children, GERBRICH GRACE and JAN on Saturday, October 17, 1981, at the Ebenezer Chr. Ref. Church of Jarvis at 1:30 p.m. Rev. M. Werkman officiating.

*Why not spend those cozy autumn evenings with us?*  
Get a C.C. subscription today!

## MARRIAGES

**VANBREDERODE-ZANTINGH:** Mr. and Mrs. P. VanBredode of Brampton, ON, are pleased to announce the forthcoming marriage of their daughter, IRMA MARGARET to ANTHONY JAMES, son of Mr. and Mrs. J. Zantingh of Smithville, ON. The ceremony will take place, the Lord willing, on Saturday, October 17, 1981 at 3:00 p.m. in the Second Chr. Ref. Church of Brampton. Rev. P. deBruyne and Rev. J. Zantingh officiating.  
Future address: R.R.#2, Smithville, ON L0R 2A0

## ANNIVERSARIES

1936                      1981  
October 13  
With joy and thankfulness to our Lord, we are happy to announce the 45th Wedding Anniversary of our parents and grandparents,

AREND and ANTOINETTE  
HANEMAAYER  
(nee De Geus)

It is our prayer that God will continue to keep them in his care and bless them in the years to come.

With love and congratulations from your family:

Piet & Wilma Hanemaayer — Kettleby, ON

Bill & Jennie Stevens — Newmarket, ON

Jim & Cathy Hanemaayer — Dunnville, ON

Bram & Dini Hanemaayer — Dunnville, ON

Bert & Agnes Hanemaayer — Kettleby, ON

Herman & Coby Schakel — Kettleby, ON

Terry & Ineke Visser — Guelph, ON

Ron & Annette Horlings — Bradford, ON

Murray & Ann Horlings — Bradford, ON

Arthur — at home

Tony — at home

and 34 grandchildren  
Home address: R.R.#4, Bradford, ON

On Tuesday, October 6, 1981, our parents,

JOHN and GEORGINA  
HUIZENGA  
(nee Hoekstra)

celebrated their 25th Wedding Anniversary.

Rick Huizenga — Ottawa

Jackie Huizenga — at home

Angie Huizenga — at home

Home address: R.R.#2, Bloomfield, ON

Blerum, Gr.                      Iron Springs, AB  
1921                      1981

With thanks to the Lord, who sustained and blessed us,

JOHN CORNELIUS  
and  
GEERTJE VEGTER  
(nee Stoppels)

with their children, grandchildren and great-grandchildren hope to celebrate their 60th Wedding Anniversary on October 13, 1981.

Deah & Bill Hoekstra; and 4 children — Montgomery, USA

Willy & Diny Vegter; and 2 children — Whitby, ON

Arnold Vegter — Iron Springs, AB

Jopie Vrielink; and 4 children — Assen, Holland

Albert & Barbara Vegter; and 4 children — Claresholm, AB

Tony & Florence Vegter; and 2 children — Turin, AB

Edna & John Karsten; and 3 children — Calgary, AB

Bill Vegter — Iron Springs, AB

Cor & Gerty Vegter; and 6 children — Calgary, AB

Dessa & Andy Wind; and 5 children — Winnipeg, MB

Teena & Marinus Ekkel; and 4 children — Iron Springs, AB

Rita & Henry Van Zeggelaar; and 4 children — Edmonton, AB

Home address: Box 144, Iron Springs, AB T0K 1G0

## ANNIVERSARIES

1946                      1981  
October 10  
With praise and thanksgiving to God, we are pleased to announce the 35th Wedding Anniversary of our parents,

JOHN and ANNA KAPTEYN  
(nee van der Kraan)

"In all your ways acknowledge him, and he will make your paths straight" (Proverbs 3:18).

It is our prayer that God will continue to bless them in the years to come.

Mary & Rene Schoenmaker — Riverdrive Park, ON

Cor & Rick Kapteyn — Phelpston, ON

Neille & Ed Elses — Stroud, ON

Paul & Kathy Kapteyn — Calgary, AB

Betty-Ann

Peter

and 10 grandchildren  
Home address: R.R.#2, Phelpston, ON L0L 2K0

1926                      1981  
October 20  
With joy and thankfulness to the Lord, we are happy to announce the 55th Wedding Anniversary of our parents and grandparents,

BENE and GEERTCIA  
RYZEBOL  
(nee Wiersema)

They will celebrate this happy occasion, the Lord willing, with their children and grandchildren in Canada. We pray that the Lord may continue to bless and keep them in the years to come.

Love and congratulations from their children and grandchildren.

Aafke & Jaap Vellinga; Gea & Sikke Koolstra — Makkum, Holland

Sidney & Toni Ryzebol; Andra & Dennis De Jong, Ben & Teresa Ryzebol, Peter, Brant — R.R.#1, Laurel, ON

Grietje Ryzebol — Uithuizen, Holland

Henry & Tia Ryzebol; Barry, Jacky, Sandra — Laurel, ON

Peter & Nelly Ryzebol; Dianne, Ben, John, Glenn, Patricia — R.R.#1, Zephyr, ON

Kees Ryzebol — Alphen a/d Rijn, Holland

Roelf & Anneke Ryzebol; Ben, Pieter, Cor — Uithuizermeeden, Holland

Open house will be at the Orangeville Chr. Ref. Church, 50 Blindline on Friday, October 23, 1981, 8 p.m.

Home address: Dwarsweg 24, 9982 TW Uithuizermeeden (Gron.), Holland

Lekkerkerk                      Ottawa  
1946                      1981

October 10

"In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6).

With thankfulness and praise to God for his many blessings, we will, D.V., remember our 35th Wedding Anniversary on October 10, 1981.

NICOLAAS and MARY  
VAN DUUVENDYK  
(nee Littell)

Their children:

Jeremy & Elisabeth van Duyvendyk — Edmonton, AB

Richard & Bernadette van Duyvendyk; Nicolaas, Maarten — Duncan, BC

Ronald & Joyce van Duyvendyk — Ottawa, ON

Tom & Janet Baird — St. Catharines, ON

share in this celebration and pray that the Lord may continue to keep them in his care and bless them in years to come.

Home address: 467 Richardson Ave., Ottawa, ON K2B 5G9

## ANNIVERSARIES

Fruitland                      Grimsby  
1956                      1981

October 12

"The Lord is my Shepherd I shall not want" (Psalm 23).

With praise and thanksgiving to the Lord, we celebrate the 25th Wedding Anniversary of our parents,

PETER and KIT RUSTENBURG  
(nee Veneman)

You have been an inspiration and source of support and joy to us. May God continue to richly bless you in the years to come.

Congratulations and love from your children:

Wilma & John Snippe — Calgary, AB

Paul — at home

Sandra — at home

Richard — at home

17 Pinewood Ave., Grimsby, ON L3M 1W2

1946                      1981  
October 17                      Dundas

With thankfulness and joy to our heavenly Father, we are happy to celebrate with our parents and grandparents,

CORNELIUS and REINI  
SCHUURMAN  
(nee Elgersma)

their 35th Wedding Anniversary.

We pray that the Lord will bless them in the years ahead.

Cor & Apple Schuurman; Jeffrey, Gregory, Mark

Ray & Dina Schuurman; Lori-Ann, Andrea, Raymond

Wilma & Henry deYoung; Stephanie, David John

Sharon & LeRoy Guenther; Letitia Ralph & Audrey Schuurman; Alison

Hilda-Ann

Leonard

Miranda

R.R.#2, Branchton, ON N0B 1L0

1956                      1981  
October 18

We praise the Lord for blessing our parents,

JOHN and SARINA SMID  
(nee VanHeyst)

in their 25 years together. We pray that God will also care for them in all their years to come.

With love from:

Linda & Leo

Howard & Diane

Bev & Mike

There will be an open house on Sunday, October 11, 1981, from 12 - 5 p.m., at 5233-5B Ave., Tsawwassen, BC V4M 1K4

1941                      1981  
October 9

"Rejoice in the Lord always, and again I will say rejoice" (Phil. 4:4). As sons and daughters, we rejoice in Christ Jesus for the 40th Wedding Anniversary of our dear parents,

HENRY and HELEN  
VAN ZWOL  
(nee Vogel)

With love:

Harry & Diane VanZwol — Millgrove, ON

Marty & Albert Bruins; Bryan, Kevin, Robert, David — Millgrove, ON

Lottie & Ted Fennema; Colin, Neal, Leah — Waterdown, ON

George & Liesje VanZwol — Burlington, ON

Home address: 1 Binkly Ct., Millgrove, ON

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# Classified Advertising

## ANNIVERSARIES

1956                      1981  
October 5  
Knowing that God is the center of their marriage, we take great pleasure in announcing the 25th Wedding Anniversary of our parents,

GEORGE and WINNIE VROOM  
(nee VanBeets)

May God continue to guide you, bless you, and shower you with his love and care as he has done so abundantly during your 25 years of married life.

All our love,  
Peggy & Dick (boyfriend)  
Rick & Faith (girlfriend)  
Chris  
John  
Colette  
Congratulations Mom and Dad. We love you very much!  
1 John 4:11, 12, 17, 18.  
Home address: R.R.#1, Waterdown, ON L0R 2H0

## OBITUARIES

"Ik weet dat mijn Verlosser leeft"  
Op zondag 20 september nam de Here tot Zich in Zijn heerlijkheid onze geliefde man, vader, groot en overgrootvader,

BEREND HUIZING  
op de leeftijd van 83 jaar.  
Hij is verlost, God heeft hem welgedaan.  
Echtgenote: Roelfina Huizing-Piebes.  
Kinderen:  
Lammert & Nelly Huizing — Hoogeveen (NED)  
Art & Betty Huizing — Maple Ridge, BC  
Jan & Elizabeth Huizing — Lethbridge, AB  
Grace & John Vander Wekken — Picture Butte, AB  
Bert & Tiny Huizing — Matsqui, BC  
Mina & Walter Slomp — Lethbridge, AB  
Janny & John Van Hell — Wellandport, ON  
Dina & Hank Vloo — Vauxhall, AB  
Ann & Harry Vandorp — Abbotsford, BC  
Rose & Henk Kuizenga — Burdett, AB  
Frank & Maria Huizing — Calgary, AB  
Dinie & Arie Shalk — Lethbridge, AB  
57 kleinkinderen en 4 achterkleinkinderen.  
Box #5, Picture Butte, AB T0K 1V0

"I am the resurrection and the life; he that believes in me though he were dead yet shall he live; and whosoever believes in me shall never die." (John 11:25, 26).  
On September 28, 1981, the Lord called home our beloved wife, mother and grandmother,

WILHELMINA MARIA  
ELIZABETH KELDER

In her 75th year.  
Beloved wife of: John Kelder  
dear mother of:  
Alle Kelder — Leusden, The Netherlands  
Wil & Jack Vandermay — Scarborough  
Rita & Hank Lammers — Burlington  
Klaas & Cathy Kelder — St. Catharines  
Bill & Edna Kelder — St. Catharines  
Keith & Judi Kelder — Mississauga  
Diana & Leo Marcus — Ottawa  
Mary & Elco Drost — Niagara Falls  
Ann & Arnold Dykstra — Burlington  
Predeceased by her only sister, Maria Sophia de Carpentier and by her son, John, both in The Netherlands.  
Home address: 12 Philpark, St. Catharines, ON L2N 4E5

## HELP WANTED

**ROSE GREENHOUSE OPERATION** in B.C. is seeking an experienced person for a full time position. Please state wage expectations and send full resume to: Box #4642, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

**PUREBRED S.P.F. SWINE BREEDER** of Duroc, Yorkshire, Landrace and Hampshires, is looking for a **HERDSMAN** to help maintain two herds; one of 130 sows and one of 50 sows. Applicants must have some knowledge of swine. Send your resume and wages required to: Bramrod Farms, Henry de Wolde, R.R. #1, Ashburn, ON L0B 1A0, phone: 416-655-8076.  
**Quality stock for sale at all times. Can we help?**

Seeking single person to help on dairy farm, room and board available. Contact: Jacob Feenstra, R.R. #3, Petrolia, ON N0N 1R0 phone: (519) 845-3507.

Full time **warehouse** employment; must be willing to learn; hard working; good in math and memorizing; also some knowledge of the Dutch language; located near Hamilton, ON; applications in own handwriting, stating full details and wages expected, to: Box #4647, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

## TEACHERS

**BRAMPTON:** The John Knox Christian School invites applications for a temporary teaching position for **grade 3**, commencing January 4, 1982. Position could possibly become permanent. Please forward complete resume and application to: Mr. I. Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7 phone: 416-451-3236

**ST. CATHARINES:** Calvin Memorial Chr. School will have a part-time **Kindergarten** opening for the period January to June, 1982. Interested applicants are invited to contact: Mr. Jack Zondag, Principal, Calvin Memorial Christian School, 300 Scott St., St. Catharines, ON L2N 1J3 Phone: (416) 937-6302.

## REAL ESTATE

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## PERSONAL

Kunt u ons helpen de volgende personen op te sporen?

DERIX, Leonardus Engelbertus, geboren te Wijchen, naar Canada vertrokken in 1964.

GO, Frank Marinus, geboren op 22 augustus 1948, laatstbekende adres te Mississauga, Ontario.

DE GROOT, Jan Gerard, geboren op 6 november 1942 te Zuidhoorn laatstbekende adres te St. Catharines, ON

HUBERS, T.P.J. geboren op 27 maart 1916 te Haarlem naar Canada vertrokken in 1958.

VAN KERKHOVEN, Johannes Baptist, geboren op 20 februari 1926 naar Canada vertrokken in 1954.

VAN DER KLEI, Teunis, geboren op 26 februari 1923 te Dordrecht naar Canada vertrokken in 1953.

LINDVELD, E.C.A. geboren op 10 juli 1937.

LOOR, Glenn Marcel, geboren op 29 maart 1955 te Paramaribo/Suriname naar Canada vertrokken in 1976.

NIJMAN, Hendricus, geboren op 28 december 1926 te Ambt-Hardenberg naar Canada vertrokken in 1953.

VAN PELT, Leendert, geboren op 20 oktober 1916 te Rotterdam naar Canada vertrokken in 1957.

POPERING, Fredericus Leonardus geboren op 21 oktober 1916 naar Canada vertrokken in 1951.

USUP, Heiden, geboren op 12 april 1958 te Djarkarta naar Canada vertrokken in 1980.

THEUNISSEN, F.N.T.C.G. geboren op 13 december 1943 laatstbekende adres Scarborough, ON.

TOLMAN, Hendricus Johannes, geboren op 16 augustus 1929 te Amsterdam naar Canada vertrokken in 1952.

TOLMAN, Johannes Egbertus, geboren op 14 november 1930 te Amsterdam naar Canada vertrokken in 1952.

Verzoeken opsporings kinderen van: TOLMAN, Simon, geboren te Amsterdam op 10 december 1904 ongetrouwd vertrokken op 9 mei 1925 naar Noord-Amerika.

UIJTENBROEK, Johannes, geboren op 12 oktober 1890 te Rotterdam naar Canada vertrokken in 1920 laatstbekende adres te Montreal, P.Q.

Consulate General of  
the Netherlands  
1 Dundas St., W.  
Box 2, Suite 2106  
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M5G 1Z3  
tel: (416) 598-2520

## PERSONAL

Gentleman, Delft engineering graduate lives in rural Orion Township, S.E. Michigan, seeks to marry Christian lady, 50 - 75 years of age, living between Windsor, Toronto, and Holland Marsh. No children under 20 years old. Prefer person who has had a happy marriage part of the time between her 25 years and being single again. Most of my long married life, I have been very happy. Purpose is conservative home life with some travelling. Send full details with photo (will be returned upon request) and also telephone number. Write to: 2296 Bart, Warren, MI 48091 or call: 313-758-3537 after 5 p.m.

Chr. Ref. lady would like to correspond and meet gentleman between 55 - 65 years of age. Letters to Box #4648, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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## Kyrie eleison\*

The world is bursting at its seams  
with what man has "created."  
He used his head and hands,  
his heart and strength and power,  
And now, behold the Babylon he built,  
surpassing Babel's tower!  
Kyrie eleison.

The world is bursting at its seams  
with the problems he created.  
He used his head and hands,  
his heart and strength, his faith in  
— self,  
his God? — 's eliminated!  
Kyrie eleison

The world is bursting at its seams  
because man has forgotten  
that Satan's advice  
in Paradise  
was altogether rotten.  
Man believes his lies,  
and his rotten advice  
is carried boldly along on his  
banner!  
Kyrie eleison.

The world seems to be bursting at its  
seams,  
for man cannot undo  
the dreadful consequences  
of his self-glorifying rule.  
Kyrie, Kyrie eleison.

"Be still, and know that I am God,  
I will make all things new.  
Be still, I AM is my name.  
Amen!"

\*Lord have mercy.

Betty Nieuwstraten

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## Six-year timetable seen as possible for Lutheran union

MINNEAPOLIS (EP) — A six-year timetable for the uniting of three Lutheran church bodies is seen as a possibility by the Committee on Lutheran Unity. Spurred on by the results of an opinion poll conducted among the regional jurisdictions of the three churches, the committee meeting here September 14-15 was marked by a solidarity of purpose.

More than 77 percent of the delegates at synod/district conventions of the Lutheran Church in America (LCA), the Association of Evangelical Lutheran Churches (AELC), and The American Lutheran Church (ALC) this spring expressed their preference for establishing a new church body. Dr. James R. Crumley Jr. of New York, bishop of the LCA, described the 19 members of the Committee on Lutheran Unity meeting here

as being "of one spirit," one mind". He said it was "one of the most exciting meetings" he ever attended.

At a news conference following the committee meeting, Dr. David W. Preus of Minneapolis, presiding bishop of the ALC, said that 1987 was the "earliest possible date" for constituting a new church body. He said that the grassroots support for uniting the three churches was "decisive." As the committee con-

structed a tentative timetable, members described the period between 1982 and 1984 conventions of the church bodies as the crucial years.

Assuming that the conventions express their commitment to the formation of a new Lutheran church in the United States in 1982, the next two probably would be spent preparing the initial drafts of major documents needed by a new body — such as a statement of faith and a constitution outlining the shape and style by which the

church would function. The latter would include such subjects as jurisdictions, clarity on the office of the ministry, election of leadership, and management responsibilities. Those documents would be

revised for the 1986 convention at which the existing church bodies would terminate their existence in preparation for a constituting convention of the new church, probably in 1987.

## Let's Play Chess

Editor: Pete Layer

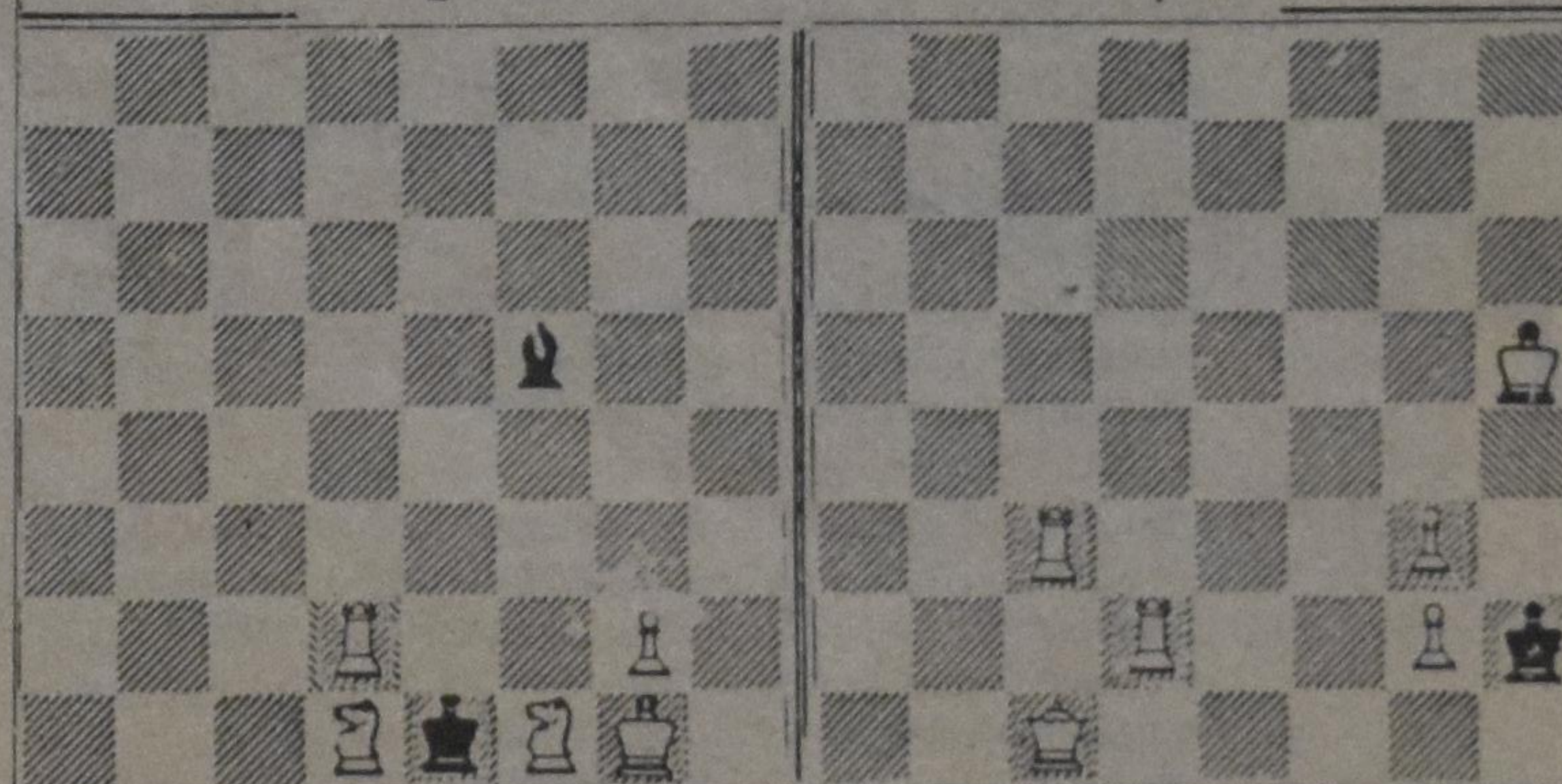
SECOND SERIES OF PROBLEMS IN OCTOBER

#890

F. Palatz  
Germany, 1933  
2

#891

Dr. A. Kramer  
Germany, 1926  
1



5  
3-mover 3 pts.

6  
2-mover 2 pts.

### NOTES:

- Both authors have equipped White with more than enough fire power, but the pieces seem to bump into each other in trying to accomplish the goal. I hope you will have fun unravelling the position.
- Please give the key, threat and all variations for #890, and the full solution for #891.
- Don't try to solve a problem if the number of pieces on the board do not match the numbers above and below the diagram. Pieces have "a habit" of coming off in transit to the typesetter.
- The deadlines for the October solutions are: Ontario: Nov. 20; British Columbia: Nov. 30; other: Nov. 25

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## MUSIC

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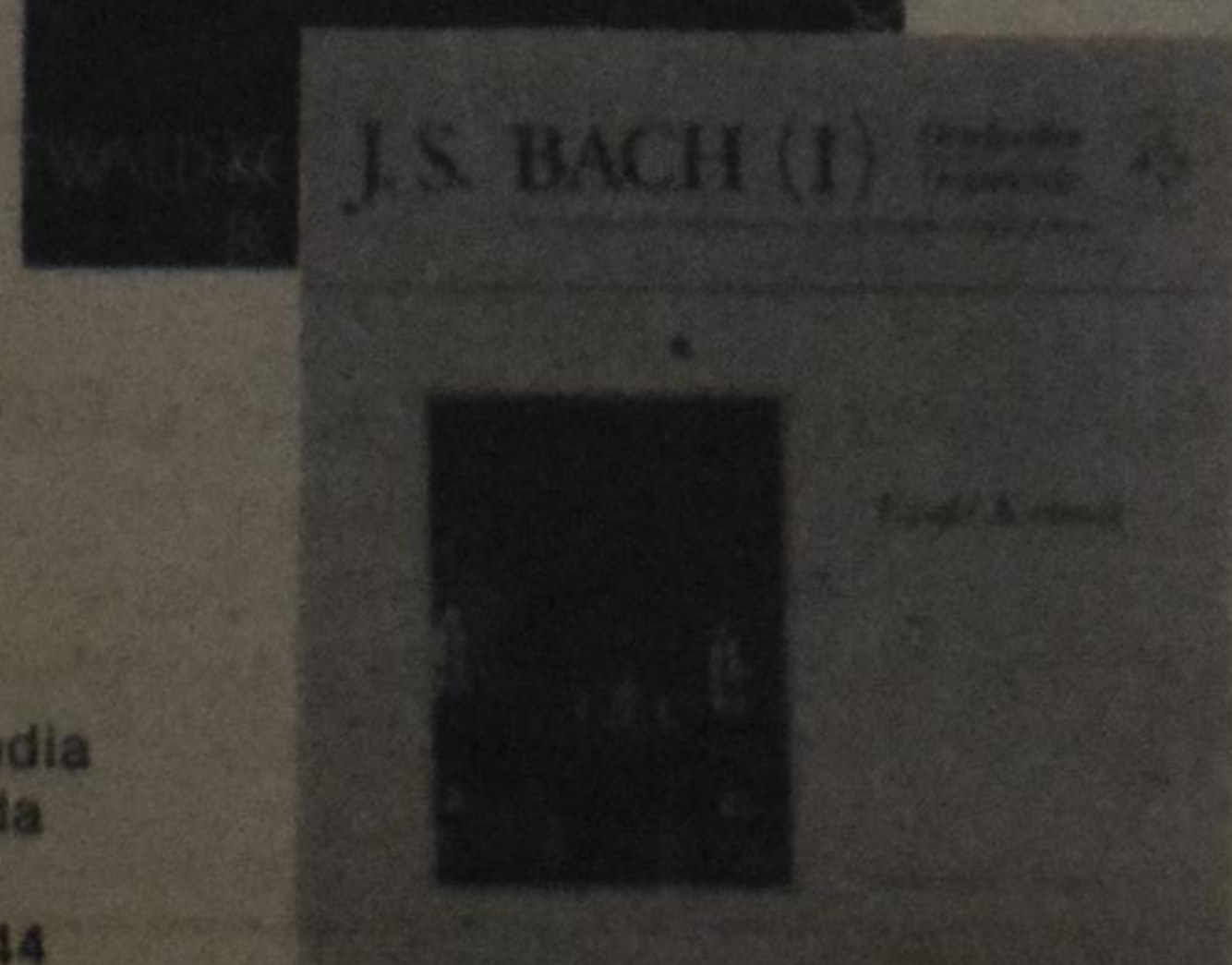


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# EVENTS

## CALENDAR of EVENTS

### Ontario

- Oct. 14 Salem: Public meeting at 8:00 p.m. at First Ref. Church, Hamilton, ON, 201 Paradise Rd. N., (downtown off King St. W.) Dr. Moncrieff speaking.
- Oct. 15 Piano Recital by Eleonor Krullaerts in the new Hamilton Central Library, Jackson Square at 8:00-9:30 p.m.
- Oct. 17 Organ and Piano Recital by Andre Knevel and Eleonor Krullaerts in Christ Church Cathedral on James St., Hamilton, ON at 8:00 p.m.
- Oct. 16, 17 **Committee for Justice and Liberty:** Annual Meeting. Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Leddy and Leslie K. Tarr. Cost: \$1.50 (free for CJL members). Oct. 17, 9:30 a.m. - 4:00 p.m., workshops, discussion, luncheon, business meeting. \$5.00 for members, \$7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.
- Oct. 16 Ambassadors in Concert in the Burlington Chr. Ref. Church at 8:00 p.m.
- Oct. 17 Netherlands Bazaar, Thornhill Community Centre, 7755 Bayview Ave., Thornhill, 10 a.m. - 9 p.m.
- Oct. 24 Trinity Chr. School Bazaar in Burlington, Saturday, October 24, 1981 at 11:30 a.m. Auction at 6:00 p.m.
- Oct. 24 The Ambassadors male chorus in concert in the Clinton Chr. Ref. Church at 8 p.m.
- Oct. 31 Inaugural ceremony of Rev. H.R. De Bolster, President of Redeemer College, 2 p.m., Centenary United Church, Main and James Streets, Hamilton, ON
- Nov. 6 & 7 AACS 25th Anniversary, Toronto celebrations.
- Nov. 9 Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
- Nov. 9-10 Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
- Nov. 10-12 Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.
- Nov. 13 AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.
- Nov. 14 20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.
- Nov. 19 Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.
- Nov. 21 Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
- Dec. 9 Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.

**God's World and God's Word — through photography:** Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

**Toronto:** Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday, Nov. 1.  
**Clarkson:** Friday, Oct. 2 **Clinton:** Thursday, Oct. 15  
**Brampton:** Saturday, Oct. 3 **Strathroy:** Friday, Oct. 16  
**Newmarket:** Tuesday, Oct. 6 **Sarnia:** Saturday, Oct. 17  
**Pickering:** Sunday, Oct. 11 **London:** Sunday, Oct. 18; Monday, Oct. 19.  
**Cambridge:** Monday, Oct. 12 **Chatham:** Tuesday, Oct. 20  
**Guelph:** Tuesday, Oct. 13 **Georgetown:** Wednesday, Oct. 21  
**Drayton:** Wednesday, Oct. 14  
**Burlington:** Thursday, Oct. 22; Saturday, Oct. 31.  
**Woodstock:** Friday, Oct. 23 **Aylmer:** Saturday, Oct. 24  
**St. Catharines:** Sunday, Oct. 25; Monday, Oct. 26.  
**Jarvis:** Tuesday, Oct. 27 **Hamilton:** Friday, Oct. 30  
**Grimsby:** Wednesday, Oct. 28 **Bramalea:** Sunday, Nov. 1  
**Smithville:** Thursday, Oct. 29  
**The Emmeloord Christian Male Choir:**  
**Oct. 13:** Brampton, Second Chr. Ref. Church  
**Oct. 15:** St. Thomas, First United Church  
**Oct. 16:** Woodstock, Maranatha Chr. Ref. Church  
**Oct. 17:** Brantford, Alexandra Presbyterian Church  
**Oct. 19:** Bowmanville, Rehoboth Chr. Ref. Church  
 Time: 8:00 p.m.

### BACK TO GOD HOUR RALLIES

**Oct. 23, 24, 25:** Calgary/ Red Deer/ Lacombe, with Rev. B. Madany.  
**Nov. 1:** London/ St. Thomas, with Rev. W. Boonstra.  
**Nov. 6, 7, 8:** Wingham/ Guelph, with Rev. J. Vreeman.  
**Dec. 12, 13:** Chatham/ Sarnia, with Rev. J. Vreeman.

### AACS Anniversary

**Nov. 6, 8:00 p.m.** Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.  
**Nov. 7, 3:00 p.m.** Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.  
**Nov. 7, 6:30 p.m.** Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

## NEXT ISSUE

| Dated        | Mailed       | Deadline for classified ads | Deadline for other advertising |
|--------------|--------------|-----------------------------|--------------------------------|
| Fri. Oct. 16 | Wed. Oct. 14 | Fri. Oct. 9-10 a.m.         | Thurs. Oct. 8-10 a.m.          |
| Fri. Oct. 23 | Wed. Oct. 21 | Fri. Oct. 16-10 a.m.        | Thurs. Oct. 15-10 a.m.         |
| Fri. Oct. 30 | Wed. Oct. 28 | Fri. Oct. 23-10 a.m.        | Fri. Oct. 22-10 a.m.           |

## Masked men terrorize Catholic missionaries in Peru

LIMA, Peru (EP) — Roman intruders carried out their Catholic missionaries terrorized by 40 masked men say the attack on the Maryknoll post in southeastern Peru with

"marked discipline and formidable organization." One nun suffered face and leg injuries from a bomb tossed into a bedroom and others were slightly injured in the attack. Five of the six missionaries at the Maryknoll Rural Education Institute were Americans.

A circular obtained by the Associated Press gave the victims' account of the attack on August 15. The attack was not reported by news media, and Catholic sources said church leaders apparently did not want it publicized. A mention was made in the August 22 edition of *Informative*, a church-related magazine.

The missionaries said the masked men did not identify themselves or explain their motives for "the cowardly and violent" attack near Juli, a town near Lake Titicaca, 860 miles southeast of Lima. Reporters who attempted to contact officials at the Maryknoll office in Lima were told no one was available.

The circular said the masked men were armed with clubs, knives and at least one handgun. It described five of the injured as members of the Maryknoll order based in Maryknoll, N.Y.

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## Ambassadors in Concert

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OCTOBER 9, 1981

# Books

## Missions

### Islam and Christianity

**Sharing Your Faith With A Muslim** by Abdylah Akbar Abdyl-Haqq; Bethany Fellowship Inc., Minneapolis, MN, 1980; 189 pp. Reviewed by Rev. Johan D. Tangelde, Strathroy, ON.

Western nations have become a promising foreign mission field for religions like Islam, Hinduism and Buddhism. Muslim missionary strategists are now dreaming of and planning for the Islamization of the Western hemisphere. "The time is not too far away," says Abdyl-Haqq, who is an evangelist with the Billy Graham Association, "when people on the American and European continents will be confronted with the challenge of Islam in a way unknown in history."

Abdyl-Haqq has a special burden for the evangelization of Muslims. His father was a convert from Islam to Christianity. **Sharing Your Faith with a Muslim** was written to provide a tool for mission work among the Muslims.

Muslims exhibit a gross misunderstanding of the gospel of Jesus Christ. When Islam was born, there was a Christian presence. There is much Christology in the Koran. However, the main reason for the historic and

monumental failure of the church in relation to Muhammad was her own spiritual decay. A genuine Christian witness to the Saviour was missing from the scene.

The Koran depicts Christ as a prophet, unique in his pre-incarnate nature, miraculous birth, miracles and moral stature. But the Christ in the Koran was veiled from the eyes of free-thinking Muslims, rather early in the history of Islam, by the rise of traditions and commentaries on the Christological passages which were weighed in favour of the cult of Muhammad. Yet Abdyl-Haqq's thesis is that Jesus Christ is still the main point of contact between Islam and Christianity. He says that we can speak about Christ from our scripture to the Koran — legitimately and fruitfully.

This volume is an excellent and scholarly apologetic for the centrality of Christ in the Koran. It presents a fine comparison between the Bible and Islam's holy book. An index and bibliography would have aided the usefulness of this work. Recommended reading for students in Islamics, who desire to develop a well-informed Christian outreach to the Muslims.

## Theology/Sociology

### Roots of Latin American Liberation theology

**Cry of the People**, by P. Lernoux; published by Doubleday, Toronto, ON, 1980; cloth, 535 pp.; \$15.50. Reviewed by Nicholas Terpstra, Hamilton, ON.

"The Latin American's theology of liberation can be understood only in the context of a region where two-thirds of the people live in desperate poverty." For those of us who tend to consider theology largely in the academic context of the seminary, these can be unsettling words. Author Lernoux attempts to support them with a detailed discussion of poverty, repression and the church in Latin America.

An American journalist who has lived in South America for a number of years, Lernoux paints a graphic picture of the forms of oppression which are increasingly becoming a fact of life on the continent. Particular countries and individual cases are highlighted, showing the varying relations between church and state which exist in different parts of Latin America. The divisions between "progressives" and "conservatives" within the Roman Catholic Church are also dealt with, with an attempt made to show how the split grew and how it has been manifested in church agencies and conferences.

The concentration on the Catholic church is not accidental. Herself a strong Catholic, the author sees the Roman Catholic church as the only organized opposition to fascist government left in Latin America. According to Lernoux, its growth into this role came as a result of an awakening to the fact of widespread poverty and the need for change and, more significantly, due to the state persecution which resulted when the church did seek change (particularly in the area of human rights). State repression led to purification and the growth of a social conscience in a church which was once a

pillar of the establishment. Both purification and conscience have been expressed in the development of Liberation Theology, a development which Lernoux sees as "religion's coming of age in Latin America."

Lernoux's treatment of Liberation Theology is sociological rather than theological. While apparently unable to recognize some of the real doctrinal changes it involves, she is quite aware of the social conditions which have fostered it.

## Biography/History

### The men who ran Canada

**Sixteen Men: The Prime Ministers of Canada** by Gordon Donaldson; Doubleday Canada Limited, Toronto, ON, 1980; 298 pp.; \$8.95. Reviewed by A.A. den Otter, Memorial University of Newfoundland.

In 1969 Gordon Donaldson published his **Fifteen Men**, a collection of essays about Canada's prime ministers since confederation. He updated the book in 1975 and reissued yet another version last fall which, because it added a chapter on Joe Clark, warranted a new title. The successful publishing history is testimony to the interesting, well-written treatment of Canada's prime ministers. To those relatively unfamiliar with Canada's political history, **Sixteen Men** is a valuable work. By presenting the currently accepted interpretations of the prime ministers, Donaldson provides a useful and informative introduction to Canada's past.

The more advanced reader of Canadian history will not learn much from Donaldson. There is no new material here, no single theme to unite the fifteen essays. Donaldson also leaves the impression that the only significant issues facing Canadian prime

ministers are the seemingly eternal conflicts between the English and the French, with an occasional interruption from westerners. While most discussions see its characteristic mark as a dependence on Marxist social analysis and vision, Lernoux plays down this aspect; implicit in her treatment is the belief that all Christians with a social conscience — from Gustavo Gutierrez to Pope John Paul II (to, we might suppose, the unmentioned Abraham Kuyper) — are adherents of liberation theology. While this is hardly a minor point, to focus

As she considers the theology in greater depth, Lernoux pays more attention to social aims and approaches than to doctrinal formulations. This is a particularly valuable approach in dealing with a theology which finds its basis and direction in a commitment to people and social action.

It is an approach which gives an understanding of the book's drawbacks as well.

For all her discussion of the topic, Lernoux is unclear on what

liberation theology actually is. While most discussions see its characteristic mark as a dependence on Marxist social analysis and vision, Lernoux plays down this aspect; implicit in her treatment is the belief that all Christians with a social conscience — from Gustavo Gutierrez to Pope John Paul II (to, we might suppose, the unmentioned Abraham Kuyper) — are adherents of liberation theology. While this is hardly a minor point, to focus

critical attention on it would be to both misunderstand the intent of the book and to obscure its greater value in giving the social background to more theologically precise discussion of the topic.

One of the valuable lessons of the book is the realization that any purely academic approach will never get to the heart of liberation theology; while this has been said before, **Cry of the People** goes a long way towards demonstrating that truth.

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# Books



**Remarkable Canadians:** (top l. to r.) Crowfoot, Alexander Graham Bell, Tom Thomson, Louis-Honore Frechette, Lucy Maud Montgomery, and Richard Bedford Bennett as they appear on the front cover of **Faces from History: Canadian Profiles and Portraits**, by George Woodcock; Hurtig Publishers, Edmonton, AB, 1978; hc., 254 pp.; \$29.95. This remarkable book features full-page photographs and full-page biographical accounts of 220 famous Canadians.

## Theology

### What is Liberation Theology?

**Called to Freedom: Liberation Theology and the Future of Christian Doctrine** by Daniel L. Migliore; Westminster Press, Philadelphia, PA; McGraw-Hill Ryerson, Scarborough, ON; pb, 130 pp.; \$8.50. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Liberation theology is a restatement of the Christian faith in which the theme of liberation or becoming free or being set free plays the central role. There are various species of liberation theology, some of them heavily influenced by Marxism and others more individualistic in character.

Prof. Daniel Migliore of Princeton Seminary here presents us with a moderate, balanced example of what it means to theologize from a liberationist standpoint. Much of what he writes will be called into question by Reformed thinkers; nevertheless, his viewpoint and manner of presentation are provocative and deserve attention. At the very least, the book represents a fine (and concise) introduction to liberation theology.

Those who wonder what message liberation theology has for the North American Christian in the pew would do well to read Chapter 4, where Migliore criticizes the "old spirituality" and calls for a "new spirituality of

liberation." He appeals for "holiness" and writes that "It is the cross of Jesus which ultimately defines the meaning of God's holiness. Bearing the cross defines the process by which we are sanctified or made holy. We bear our crosses as we enter into solidarity with the poor." Hence Migliore has some critique to offer of Anselm and the traditional theory of the atonement.

Migliore's fifth chapter, entitled "Liberation from the Bondage of Death," also provides us with food for thought. He writes that "Much traditional Christian eschatology (study of the last things) has been otherworldly and individualistic. It has offered to the suffering masses the consolation of heaven but has left them in inhuman conditions. It has promoted the old belief that regardless of what happens in this life, there is another, eternal life after death in which justice will finally win out over the forces of evil and those now in bondage will finally be free. Such a doctrine empties the struggle for justice and freedom in history of all meaning. Otherworldly eschatology subverts the process of liberation."

The language of liberation is increasingly being heard in our circles. Perhaps this new book can serve to help bring the issues to the fore. Liberation theology represents a challenge which the Reformed community cannot afford to ignore.

## Biography

### A fresh look at Luther

**Luther: An Experiment in Biography** by H.G. Haile, Doubleday, Toronto, ON, 1980; hc, 422 pp., \$18.95. Reviewed by Theodore Plantinga, Department of Philosophy, Calvin College.

Prof. H.G. Haile of the University of Illinois offers us

some unique ideas about biography in this book. A biography, he argues, "seeks an authentic impression of life." "Biography must be best served when the writer can seize on his subject at an especially characteristic moment."

Haile has applied his theory to the life of Martin Luther, who is

surely one of the most colourful and influential figures in all of human history. The result is an engaging portrait which does not systematically survey Luther's life but does leave us with a distinct impression of the great German reformer.

Haile brings Luther's time to life for us. His discussion of

medieval medicine and of the details of Luther's ailments is especially memorable. Also very enlightening is his treatment of Luther as a writer and publicist. The curious printing and publishing conventions of the time are nicely filled in by way of background.

One of the most controversial

aspects of Luther's life was his attitude toward evil, which he was quick to ascribe to Satan and his hosts. The surprisingly coarse language one finds in many of Luther's writings has much to do with his conviction that he was constantly doing battle with demons. Prof. Haile allows Luther to speak for himself on this score and does not attempt to explain the spiritual battles and torments away.

All in all, a book to be recommended for those with a serious interest in the Reformation era.

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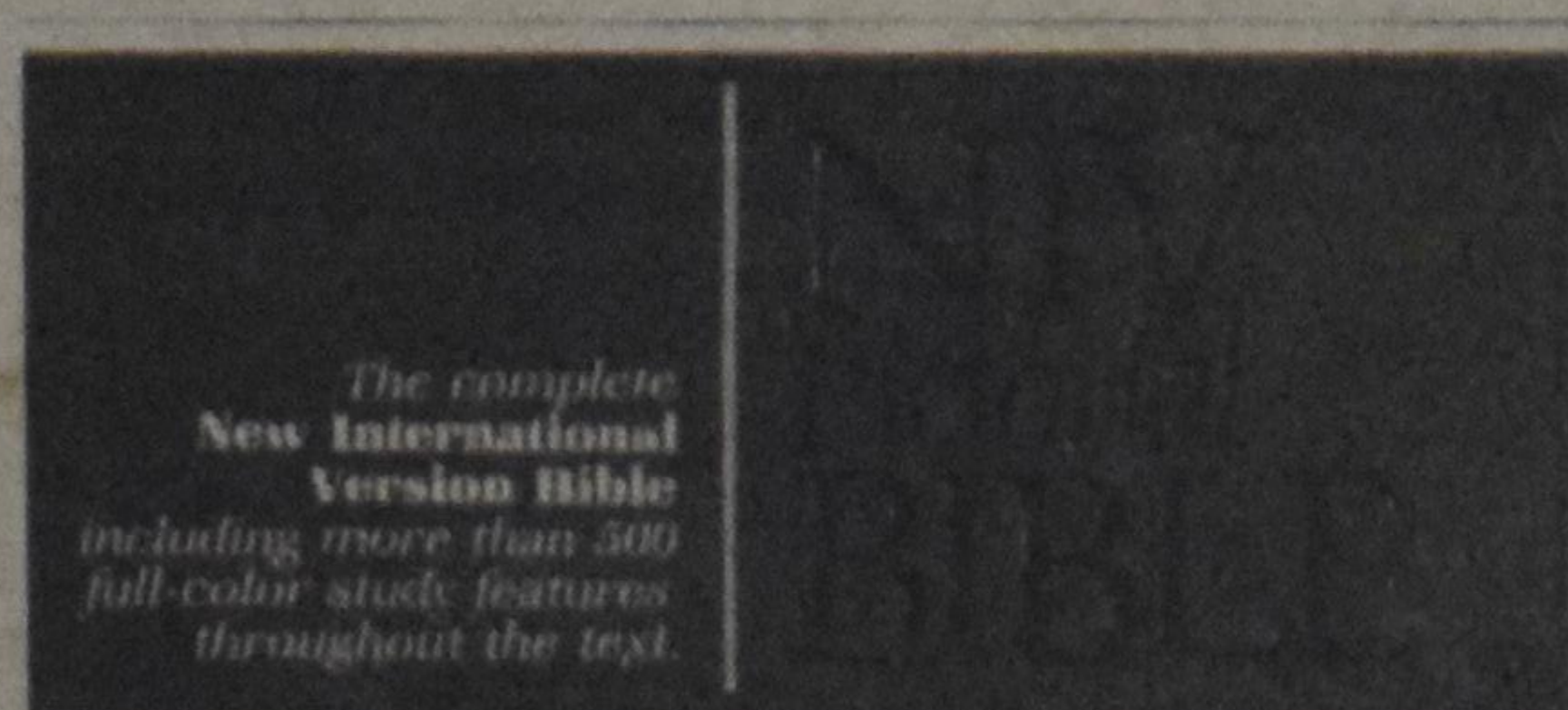
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